

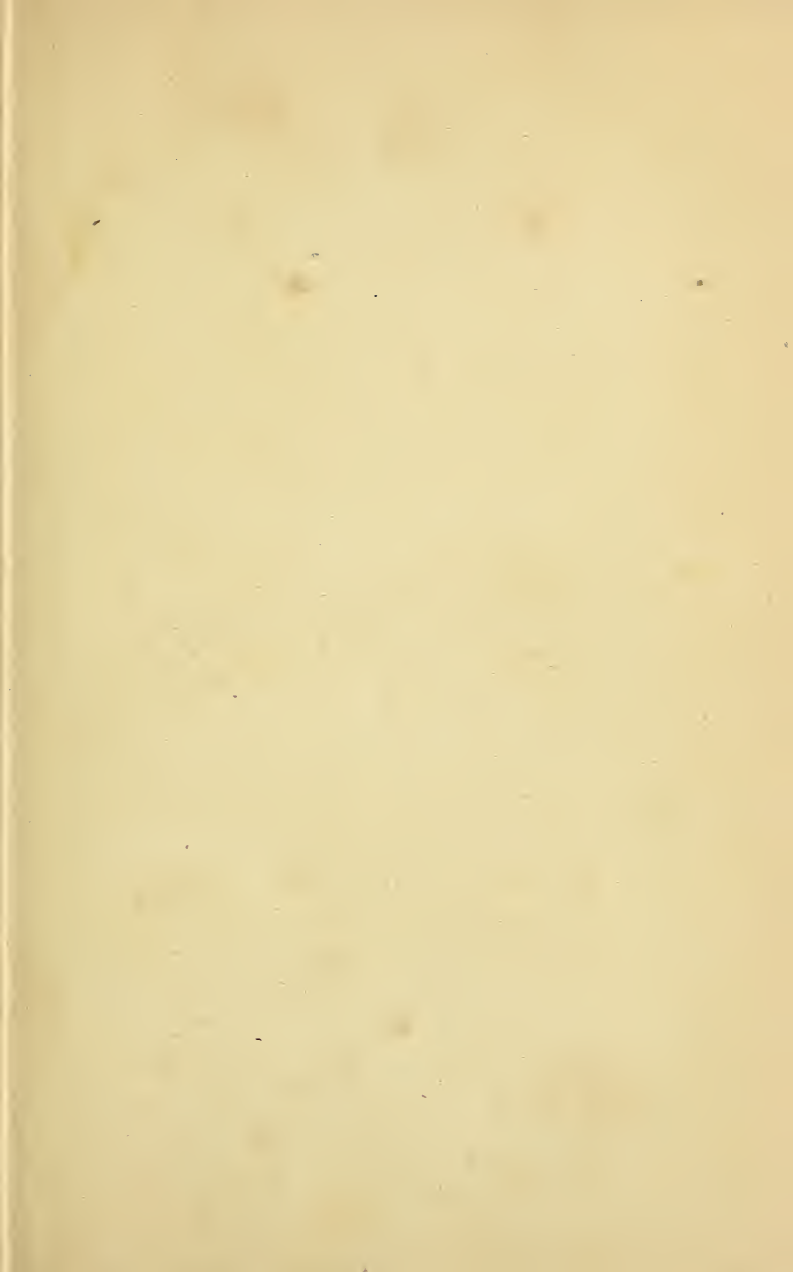
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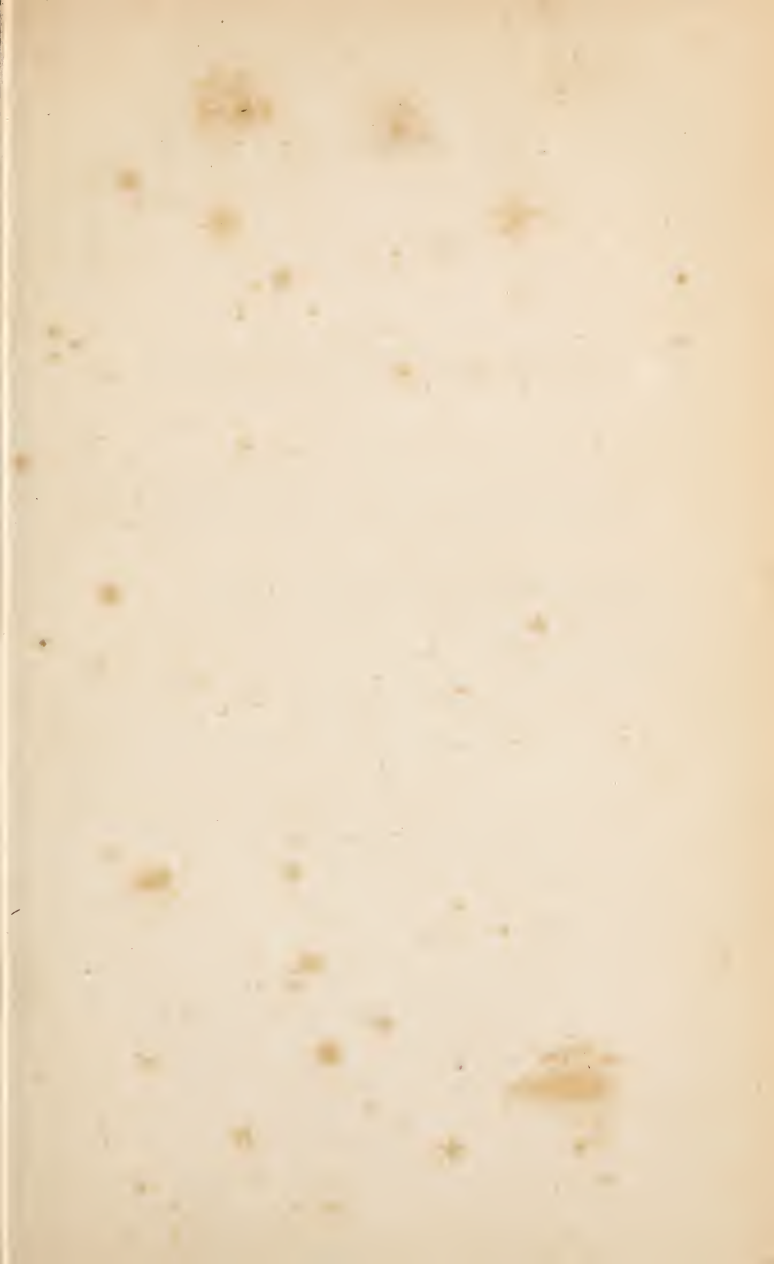
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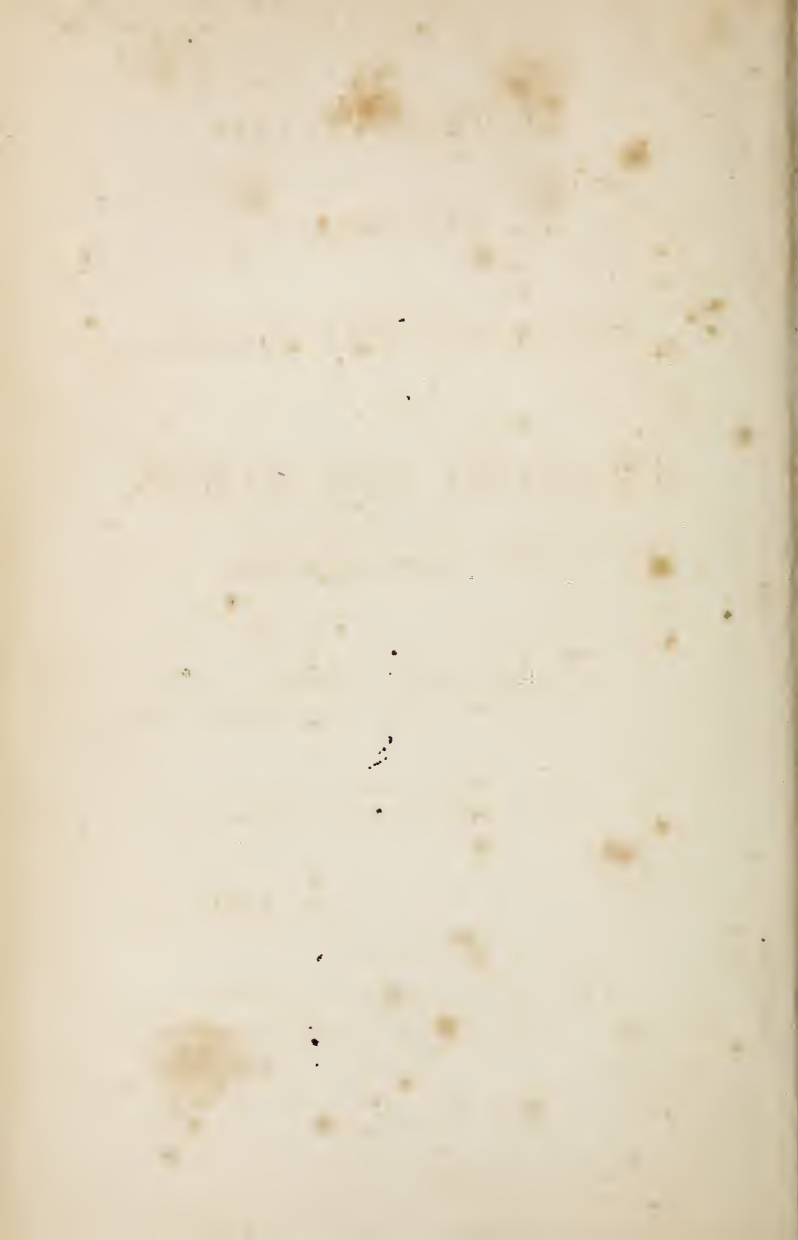
UNITED STATES OF AMERICA.











THE HOME-ALTAR.

AN APPEAL

IN

BEHALF OF FAMILY WORSHIP;

WITH

PRAYERS AND HYMNS,

FOR FAMILY USE.



BY CHARLES F. DEEMS,

EDITOR OF THE SOUTHERN METHODIST PULPIT.

"The God of Abraham, and of Isaac, and of Jacob."

New-York:

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TO MY FATHER,
IN GRATEFUL MEMORY OF THAT
HOME-ALTAR
AT WHICH WERE SPENT
MY INFANCY AND BOYHOOD,
AND
TO MY CHILDREN,
IN THE EARNEST HOPE THAT
G O D
WILL HAVE A PLACE IN ALL THE DWELLINGS
OF OUR GENERATIONS,
IS INSCRIBED
THIS MANUAL, WHICH, FIRST GIVEN
TO CHRIST IN PRAYER,
IS NOW OFFERED
TO HIS CHURCH IN HUMILITY.



P R E F A C E .

IF the writer of these pages were not aware of a neglect of the imperative duty to pray with their families existing among the members of the church of which he is now pastor, if he had not seen this elsewhere, if his brethren in the ministry had not informed him that it is painfully extensive among the families of our own denomination throughout the land, if he had not learned from the ministers of other denominations that the same sad neglect is deadening their churches and breaking the power of the Gospel among them, these sheets would never have been written. But knowing these things, and hoping to be able to say what might induce at least *one family* to come back to the good old ways of our pious ancestors, he has prepared this appeal.

When urged upon this subject, many of our communicants excuse themselves upon the ground that

they "have not the ability." An attempt to reply to this excuse is made in the body of the appeal. Another reply is given in the addition of forms of prayer suitable for domestic worship. It will not avail to say, "But I am opposed to forms of prayer." That may be; but when it is manifest from a man's own statement, if he is not mistaken, or endeavoring to deceive, that he cannot lead his family by prayers of his own, and when it is also absolutely certain that he *must* conduct family prayer in some manner, or live with those he loves under the displeasure of his righteous Judge, there is no other alternative. The humble opinion of the present writer is, that it is best for the head of a family to use his own language in prayer, and to adapt his petitions to the condition and spiritual necessities of his family; but where he cannot do this, he should use forms. The Scriptures leave us at liberty in this matter; but in the Primitive Church it appears to have been the custom to unite both methods. This plan is adopted in the present instance. Prayers which the author believes to be scriptural, embodying many of the forms of sound words which the Holy Ghost Himself has given, are, with all deference, tendered to the

Christian families who may examine this book ; but in them all there is space left and indicated by brackets, [], where the person who leads the devotion may introduce any prayers more particularly adapted to the circumstances and exigencies of the family.

For those who do not choose to read the whole Bible consecutively in their families, there is given a Table of Lessons, which embrace, perhaps, those portions of the sacred Scriptures likely to be most profitable when read aloud. For convenience, a few Hymns, taken from the books of the several denominations, have been added.

So far as the author is aware, there is not a word in the Appeal, the Prayers, or the Hymns, which will be found to make the book unsuitable for use in a family adopting the faith of any of the Evangelical denominations. He has not sought to prepare a work which shall be suited to any particular ecclesiastical meridian, but such a simple manual as may be used with profit by any who are striving to serve the Lord in humility and godly fear.

If only *one family* shall be induced hereby to set up an altar for God in their house, the prayer of the writer will be answered, and his labor richly rewarded.

* * A considerable portion of this volume had been prepared before the author received from the Presbyterian Board of Publication, "Thoughts on Family Worship," by Dr. Jas. W. Alexander, an excellent work, which *will* have, because it *should* have, an extensive circulation. A very interesting little book on the same subject, by the Rev. James Hamilton, of London, is entitled, "The Church in the House."

THE HOME-ALTAR.

AN APPEAL.

IN as short a space as so important a subject will allow, we propose to call the attention of heads of families generally to the duty of conducting *Domestic Worship*.

§ PRIVILEGE.

If it were known that all who are members of the Church rightly regarded the things of Christianity, that all who name the name of Christ had His love constantly shed abroad in their hearts, perhaps speakers and writers would cease to present this subject in the light of *duty*, and would, instead, unite with all good people, especially with all Christian parents, in rejoicing in the great *privilege* which the Head of the Church has granted to us and to our children. It would really seem strange that an exercise so consonant with all the

voice of the Bible, so consistent with all the professions of Christians, so marked with lovely and holy results, should be neglected by any father who has love for his God or love for his children. And yet the fact that there are thousands of families in this land, whose heads are members of the Christian Church, and by whom no act of domestic worship has *ever* been performed, impresses us with the necessity of calling immediate and close attention to a matter affecting so vastly the interests of the Church of Christ.

§ NO SPECIFIC COMMAND.

We admit, first of all, that there is no specific command in the Bible enjoining the duty of family prayer. This has been urged against its observance. That it should be by sinners, by those whose morality is measured by the precise statements of the statute-book, is not to us a matter of surprise. But that it should ever proceed from one who has read the Scriptures with any degree of devout attention, from one who has tasted the good things of God, from one who has had the promises at any time and in any measure fulfilled in his soul, is, we confess, a very remarkable, if

not unaccountable thing. To all such persons we kindly submit the following considerations.

§ WHY.

The Christian religion is manifestly suited to man as man, intended to be adopted by every rational human creature, in every age, and under every circumstance. As far as practicable, therefore, Christianity is stripped of ceremonies. It aims to produce a reformed life from a reformed heart. And when the New Testament shows man the way of salvation by faith, and lays down certain general principles for the government of the Church, and certain general principles for the government of man in all his social and spiritual connections, it leaves to this renewed heart and this instructed mind, the work—the blessed, improving work—of deducing rules for special occasions. There is one trait of human character which seems to have escaped the observation of many. It may be gathered from this statement: The man who requires a specific command to do that which comports with all his obligations, which corresponds with all the revelation God has made, and which would be naturally prompted by a good heart, is a

man who would be the slowest and the last to obey such a command. Let us appeal to the *heart* of the Christian. Are you accustomed to expect your child to do only those things which you specifically command? Would you consider him an obedient son who watched the letter of your directions, but paid no attention to its spirit? Do you not *daily* expect your children to do many things which they are to gather from the well-known principles which govern you in the management of your family? And when they have done all these, they are merely *obedient*. Love outstrips commands. Love flies to do what is most indistinctly intimated as the will and pleasure of its object.

Let the Christian man now apply these plain principles to the examination of his heart and life. Does he consider that man as fully devoted to the cause of Christ who does only what is distinctly commanded in the Bible? Is not every truly pious man with whom the reader of this page is acquainted, engaged in many things which the *spirit* of the New Testament suggests, but which are not commanded? If the neglect of any act or exercise is denounced in the Sacred Scriptures, if the observance thereof is recorded with approba-

tion, if the regard thereof is always followed by profit and blessing, if it be impossible to fulfill the obligations and duties created by the *distinct precepts* of the Bible while this exercise is neglected—who is so dull of understanding as not to perceive that it takes rank with all that the Bible considers *duty*?

The Scriptures do not always direct us in those things in which instinct, reason, and the general impulses of our nature, will be ready and sufficient guides. If any head of a family urges as a reason why he does not conduct domestic worship, that *the Bible does not command it*, it may be readily asked him why he clothes and feeds his children, why he sends for a physician and for medicine when his wife and servants are sick. If he stares at one asking such a question, his own statement may be repeated—"the Bible does not command it." The Christian professes to believe that as an individual receives personal blessings at the hand of God, has many personal, spiritual wants, has these wants recurring daily, and can have them supplied only by the Lord,—it is right, and proper, and necessary that he should maintain habits of prayer; and the more so, since he has

sins to be forgiven, and may from time to time be betrayed into transgression. He professes also to believe, that as the whole body of the Church of Christ has received favors, and has spiritual wants, it is necessary that the Church should worship as a church; and that this should be done in addition to the worship which each individual member of the Church is supposed to offer to God. Now, do not the same things hold good in regard to *the family*? Are there no *domestic* blessings for which to thank God, no *domestic* wants, temporal and spiritual, to drive us to the Saviour? no *domestic* short-comings and transgressions, for which forgiveness is to be implored?—Is it not reasonable to think that if the Lord saw that men would be able to gather the propriety of personal and church worship from the Scriptures, it was unnecessary to enjoin by special command what would promptly suggest itself as being so eminently accordant with what is by all acknowledged to be plainly taught? If the *natural* man prompts the head of a family to make a full and ready provision for the *natural* wants of his wife, and servants, and children, might it not be supposed that the *spiritual* man, quicker and more sympathetic,

would fly to provide for all the *spiritual* wants of his family?—Or, is it supposed by the Christian that these are the less important? But, if a man provide breakfast and no prayers for his children, must they not be driven to the conclusion that their father thinks the body more important than the soul?—It would seem as though the voice of a renewed heart would instruct a man, if there were no intimations in the Scripture on this subject.

§ ANOTHER VIEW.

It may not be amiss to add, that those who throw themselves back on the proposition that *the Bible does not command it*, not only imply that they do nothing which is not distinctly enjoined in the Holy Book, but also that they regard it as the rule of faith and practice, and that consequently they hold themselves bound to do all that it does enjoin. The question very naturally comes—*Do they?* Is it possible to obey *every* command of the Scripture while one is living in neglect of family prayer? Let any head of a family read his Bible through, marking the passages which distinctly enjoin a duty to his children or his servants, let him consider them carefully and de-

voutly, and then ask himself how it is possible that these commands can be kept in that house where there is no stated domestic worship. If he is an impartial man and will do this thing calmly, we think the conviction will be full and clear that those who set up this general argument against family prayer have no enlightened view of the whole body of their duties, or are wanting in that religious principle which refines all the sentiments of the heart, and leads a man to do not only what is demanded by the bodies, but also what is needful for the souls of those connected with him.

§ ARGUMENT PROVES TOO MUCH.

We have considered this argument with respectful attention, because, if there is any force in it, it will modify our views of several important matters. If we are to adopt this principle rigidly, Abraham, Isaac, Jacob, all the patriarchs and good men who lived in the first three thousand years of the world's history, are to be regarded as doing works of supererogation, for *they prayed*; and so far as it can be discovered in the Bible, the first explicit injunction to prayer was written not much more than a thousand years before Christ. But we put it in a

stronger light. Will the person who is using this argument maintain that all the good men who lived before the times of David were not *bound* to pray, that no *obligation* was upon them until the explicit injunction came from the mouth of an inspired man? He will not pretend that they did not pray; and he is left to answer the question, Why *did* they? Will not the position we are combating be found as powerful against secret prayer and public worship as against Family Prayer? We are not *commanded* to pray in private or to worship in public. The direction how to do both is given, but it is in the first place assumed that they will be done.

§ AN IMPORTANT PRINCIPLE.

As any discourse on this subject is supposed to be addressed to Christians, many things are taken for granted as believed by them. For instance: we certainly are not in error in supposing that every Christian allows that, *as far as he is able*, he is bound to bring glory to God from his family. Upon such an admission, how can he answer this question—Do you sincerely believe that God is as much glorified by your family when no domestic

worship is performed, as when, night and morning, you and your wife, your children and your servants, come together and bow down and kneel before God your Maker? He cannot deny that he is to do all that he can to promote the glory of God in his family, for that would make him appear "worse than an infidel:" nor can he assert that God is as much glorified by a prayerless as he is by a praying family, for that would prove him to be brutishly stupid.

§ WHAT THE BIBLE DOES TEACH.

This single fact binds it as a duty—*it is implied in Holy Scripture*. If under obligation to do the will of God at all, we are under obligation to do it however or whenever we learn what it is. No man of correct thought and feeling will deny that what is *intimated* anywhere in a revelation from God is as binding upon men as what is distinctly and explicitly taught. Look at what is said concerning prayer. "I will that men pray *everywhere*." 1 Tim. ii. 8. "Jesus spake a parable that men ought *always* to pray." Luke xi. "Praying *always* (or, at all times,) with *all prayer* and supplication." Eph. vi. "In *everything*, by

prayer and supplication, with thanksgiving, let your requests be made known unto God." Phil. iv. 6. Now these precepts are supposed to be plain enough. "Everywhere," "at all times," "all prayer," and, "everything," are very comprehensive phrases; so comprehensive, that we maintain that they include *stated family prayer*. Of no man can it be said that he prays everywhere, at all times, with all prayer, in everything, if he notoriously omits family prayer in that house over which he has control. Now if these expressions do not imply family prayer, how are we to know that they imply private or public prayer? For the reason which would exclude the one would exclude the other; and to exclude all, would be to assert that the passages of Scripture in which they occur are empty nonsense. Then, there is that verse in 1 Tim.—"If any provide not for his own, and especially for those of his own house (kindred), he hath denied the faith, and is worse than an infidel." Let it be granted that the connection of this text refers to temporal rather than to spiritual things; let it be understood to mean that he who does not provide suitable food and raiment for his family, denies the faith of his lips by the deeds of

his life, and is worse than the unbelieving heathen, whose natural feelings prompt him to do this much ; and then how forcible does the argument become ! *For a still stronger reason*, the member of Christ's Church who fails to make provision for the *spiritual* necessities of his family, is a man who, every day of his life, sets his practice to war with his profession, and is worse than the unbelieving pagans who have their *household gods*, and who take care that their families daily perform the rites of a darkened superstition. And *has* that man made suitable provision for the spiritual wants of his family who has not yet erected an altar at his hearth-stone, and formally constituted the "*Church in the House?*"—Here, then, it appears that the Bible argument on this subject is not so vague as many imagine ; nor is it true, as many more seem to think, that there is no Bible argument to enforce this obligation. In Jeremiah x. it is written : "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." Now we have no disposition to take liberties with Scripture in order to prove a point : its plain meaning will answer every good purpose of Christian thought and argumentation. We call

attention to the fact that the families who call not upon the name of the Lord are classed with heathen.* Of every family where there is no domestic altar it may be said that it does not call upon the name of the Lord—as a family it renders Him no homage and no service ; however refined and well-bred, so far as religion is concerned it is a heathen family *in God's account*. The terrors of this passage are sufficient to drive us to the discharge of this duty, if we were not sweetly drawn by the teachings of our beloved Master.

§ THE SAVIOUR AT FAMILY PRAYER.

The inspired biographer tells us that on one occasion, when the Lord Jesus Christ had been praying and ceased, his disciples asked to be taught how to pray. It is manifest that they

* Philip Henry would say, sometimes, “If the worship of God be not in the house, write, *Lord, have mercy upon us*, upon the door, for there is a plague, a curse in it. It is the judgment of Archbishop Tillotson, in that excellent book which he published a little before his death upon this subject,—That constant family worship is so necessary to keep alive a sense of God and religion in the minds of men, that he sees not how any family that neglects it can in reason be esteemed a family of Christians, or indeed to have any religion at all.”—*See Life and Times of Rev. Philip Henry*.

did not ask instruction in private prayer. The Saviour did not so understand them. He gave them a form of *social* prayer. They constituted Christ's family. Christ had been conducting family prayer. They had heard him. Their hearts had burned within them as the Saviour prayed, and it was natural that they should desire to know how to continue these precious services when the Master was not with them. Look at the model He presents them. "*Our Father*"—not "*my Father*:" "Give *us* this day *our* daily bread"—not "Give *me* this day *my* daily bread;" and so of the other petitions. It is manifest that the prayer is to be used socially, if we consider it as a form—and if supposed to be a model, it still shows that our Lord is pleased when we engage in asking for blessings with united voices. Upon the Lord's Prayer, then, we remark (1.) that it is to be used socially, that is, where several persons are engaged in prayer together; and (2.) that it is to be used every day. Now how can this duty be effectually discharged by those who have no family altar?

§ SCRIPTURAL EXAMPLES.

Not everything done by good men is enjoined upon us by the Scriptures, but surely the things which are recorded with divine approbation ought to find a ready imitator in every truly Christian man, even as any good child will make haste to imitate its elder brother whom he sees doing what he discovers is pleasing to a venerated and beloved parent. Now what do we learn of those great men whom the Bible immortalizes by its imperishable histories? Going back to very early times, we find that family religion was cultivated by NOAH. Immediately after the flood he erected an altar, when there was no soul to worship except his own household. They worshiped together, as we find from Genesis ix., where the Lord is represented as making a covenant with them. "God spake unto Noah, *and to his sons with him.*" A few chapters after the one from which we have just quoted we find the following high praise bestowed upon Abraham by the Lord: "For I knew him that he would *command his children and his household after him,* and they shall keep the way of the Lord to do justice and judgment." The meaning of this seems

to be, that the Lord knew that Abraham would exert all his paternal and magisterial authority over his children and his servants, to constrain them in the ways of religion. Therefore God loved him, and condescended to reveal His purposes to him. To this example we call the attention of those parents who profess to be afraid to have worship with any regularity, lest it beget a distaste for religious things in the minds of their children. Abraham *commanded* his ; and God admired and praised him for it. "If ye were Abraham's children, ye would do the works of Abraham." Gal. iii. The good Matthew Henry makes the following comment on Genesis xii. 7, 8 : "His constant practice, whithersoever he removed. As soon as Abraham was got to Canaan, though he was but a stranger and sojourner there, yet he set up, and kept up, the worship of God in his family ; and wherever he had a tent, God had an altar, and that, an altar sanctified by prayer. For he not only minded the ceremonial part of religion, the offering of sacrifice, but he made conscience of the natural duty of seeking to his God, and calling on His name, that spiritual sacrifice with which God is well-pleased, he preached concerning the

name of the Lord ; that is, he instructed his family and neighbors in the knowledge of the true God, and His holy religion. The *souls he had gotten in Haran*, being disciplined, must be further taught. Note, those who would approve themselves the children of faithful Abraham, and would inherit the blessing of Abraham, must make conscience of up the solemn worship of God, particularly in their families, according to the example of Abraham : the way of family worship is a good old way, is no novel invention, but the ancient usage of all the saints. Abram was very rich, and had a numerous family, was now unsettled, and in the midst of enemies ; and yet, wherever he pitched his tent, he built an altar : wherever we go let us not fail to take our religion along with us." All Christian parents profess to be Abraham's children, not by the flesh, but by faith. Let not Abraham's faith in the power of religious training surpass ours ! JOB is one of the sublimest characters portrayed in the Bible. He not only had reputation on earth, but also in heaven. At a congregation of the sons of God, Jehovah questioned the Devil to know whether he had considered Job, " that there was none like unto him in the earth, a

perfect and an upright man, one that feared God and eschewed evil." No ordinary servant is he of whom his Master speaks in such lofty and unqualified terms. We are let into the privacy of his life at home. "And it was so, when the days of their (his sons') feasting were gone about, that Job sent and sanctified them, and rose up early in the morning and offered burnt-offerings, according to the number of them all. *Thus did Job continually.*" Here is the example of the man whom the Lord so highly esteemed. Nor can we forget the bold and explicit saying of JOSHUA to all the congregation, when there was religious defection in the camp: "Choose ye this day whom ye will serve; as for *me, and my house*, we will serve the Lord." This expression is meaningless, unless we suppose that he meant to continue acts of domestic worship. He could not become responsible for the piety of the individual members of his family, but he knew what he could do, and what he must do;—he could follow the example of Abraham, and command his household, *as a household*, after him. In the 6th chap. of II. Samuel we are told that in bringing the ark of the Lord from Kirjathjearim to the city of David, it was allowed to remain in

the house of Obed-edom. “And it was told King David, saying, The Lord hath blessed the house of Obed-edom *and all that pertaineth unto him, BECAUSE OF THE ARK OF GOD.*” King David brought up the ark with religious festivity, in which he took an active part. He played on instruments. He danced “with all his might.” At the close of the protracted services, fatigued as we may suppose him to have been, he “returned to bless his household.” He did not suppose that his exalted position or recent public labors could discharge him from the obligation to conduct domestic worship. For how much slighter excuses have Christians omitted this delightful and improving exercise!—A Roman centurion rebukes our prayerless families by his conduct, and the Lord would stir our hearts by the praise He pronounces upon Cornelius: “A devout man, and one that feared God, *with all his house*; which gave much alms to the people, and prayed to God always.”—“The Church in the House” is an expression used several times by the Apostle Paul, and intimates to us that the early Christians were accustomed to have domestic worship. Did not our Lord Jesus Christ, the great exemplar of the Church, as in many

other things, so in this, give us an example? He taught his little family of disciples the great truths of religion—he questioned them—he sang with them—he prayed with and for them. Does not this look like domestic worship? Who can doubt that if he did these things, it must be well pleasing in his sight when any head of a family is reading the Bible to his disciples—for such are his children and servants—and when he is particularly calling their attention to religious truth, and ascertaining their progress in knowledge by questioning them—and when he is singing psalms, and hymns, and spiritual songs with them—and when he is devoutly leading their affections to God in prayer—and when he is making supplications for them at the throne of the heavenly grace? Such a man is following in the footsteps of the good, from the Father of the faithful to the Author and Finisher of our Faith.

§ A GREAT PRINCIPLE.

There certainly can be no more explicit statement than this: “To him that knoweth to do good, and doeth it not, to him it is sin.” *James iv. 17.* The question may be put directly to

every man's conscience: Do you believe that it will be doing good to have stated family worship in your house? Can it be possible that in all Christendom a member of any church could be found who would answer, *No!* We can hardly conceive such a case. Thousands, even of the irreligious, would respond in the affirmative. But let us consider some of the good that is done by the observance of regular family worship.

§ BENEFITS FROM FAMILY WORSHIP.

1. For peace, happiness, and successful labor, it is necessary that the members of a family live together in harmony. It is possible that a man and a woman and several children *herd* together without sympathy, without reciprocal tenderness, each standing off to himself, or, what is worse, each obstructing and irritating the other. Such a family is a most melancholy sight. Now, is it not desirable that they should be harmonized? And can you conceive anything which would more effectually bring them together than the reading of the Word of God and the union of all the members in prayer? Would there not be established a cord of sympathy running through all hearts, all feeling

that they were sinners dependent upon the mercy of God, all addressing the throne of the heavenly grace together? How well has it been said that "family prayer is the oil which removes friction, and causes all the complicated wheels of the family to move smoothly and noiselessly!" Try it, dear brother, and see if it be not so.

2. It is beneficial to the servants of a household. Every man is responsible to God for the manner in which he rears his servants. He *must* teach them the way to God. A Christian master may no more dare to neglect the spiritual interests of his servants, than a Christian parent may dare neglect those of his children. Family worship is eminently calculated to do them good. There is no language like that of the Bible for uninstructed souls. The very words impress the truth upon the mind. The striking precepts and narratives of the Scriptures will go out with them to their work, and the mind will run upon these things, and the good word of God, which is the seed of truth, will spring up and bear fruits of righteousness. Your example will teach them to pray, and the fact that you are particular to call them in morning and night, that they may share your devotions,

and that you pray for them earnestly and kindly, will make them love you and love your children, and serve you heartily, and not sulkily and grudgingly. This is a great point gained. A servant is always to be made to know his place, but he is not to be excluded from the Christian sympathies of the other members of the family. Prayerless brother, do you know why your servants are so faithless to you ; why they work so slowly, and neglect their work in your absence, and give you so much trouble in a thousand ways ? Is it not because you have never, by reading the Scripture to them, by prayer, by personal instruction, shown them that *you* recognized such a thing as duty and such a thing as moral responsibility ? In a word, have you not actually taught them to be faithless to their earthly master, by your faithlessness to our heavenly Master ? They see you robbing God daily, and daily neglecting His work ; and he must be a stupid servant who does not know that you are bound to be faithful to God by ties higher, stronger, and manifold more, than those which bind him to you. Be assured that it would go far to restrain your servants if you would make them feel that God is in your house, and that the whole

family are daily commended to His special protection.

3. There are your children. As a Christian man, you acknowledge your obligation to give them instruction in the things pertaining to godliness. There are portions of that instruction which you cannot give immediately ; such as are to be received from the minister of the Gospel. But this they receive in church, and perhaps you are very careful to see that they attend the preaching of the Gospel regularly. This is very right. And you put them in the way of deriving benefit from the Sunday-schools, the Bible-classes, and the catechisings. This is all very good ; but you must remember that there is a work to be done for your children which none but yourself can do. There is an influence exerted over your child, the whole power of which lies in your own hands. You do well to call in all aids—but you must remember that they are *only* aids. You are personally responsible for the accomplishment of that in your offspring which only yourself can achieve. The father's, the mother's signature must be set on the child.—Now, hear the word of God. “ Therefore shall ye lay up these my words in your heart and

in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon earth.” *Deut.*, xi., 18–21. These words certainly must imply the duty of inculcating the doctrines and precepts of our holy religion in the minds of your children. How can you do this so effectually as by maintaining regular family prayer, connected with the reading of the Sacred Scripture? On other occasions you take pains to correct some particular fault, or impress some particular truth, but in this service the general spirit of the Bible is breathed into your family; many a point of morals which you might never think of touching, is brought by the Holy Spirit to bear upon the minds of your servants and children, which, although you may never know it, and they may never be

aware of it will be a secret yet powerful restraint in hours of sudden temptation.

The headship of a family is a responsible position, surrounded by duties the discharge of which is often very painful. The man who is permitted, by God's providence, to hold this place, needs all the assistance he can derive from the grace of God to do his work faithfully. He also does well to call around him everything which can strengthen his authority over his household. Can we imagine anything better calculated to effect this than his daily appearance in their midst as, in some sense, however subordinate, their *priest*, leading them with the sacrifices of a broken spirit and a contrite heart, to the mercy-seat of God? Will they not rise from their knees with a more reverent regard for him who has been interceding in their behalf with the Father of their spirits? No man knows the power of this feeling who has never lived in a family where domestic worship was conducted daily. Then, again, there are foibles, and short-comings, and slighter obliquities of conduct which it is not always well to rebuke directly, but which may be most effectually corrected by the reading of an appropriate passage of Scripture,

and by the spirit and tone of the prayers which are offered. This delicate correcting is in the hands only of those parents who maintain family worship.

Every Christian is supposed to be anxious that his children and his children's children should be the servants of God, and that the piety of the family should be handed down, through those who bear the name, to the last generation of man. Can this be done where family prayer is neglected? Or, could any more certain means be devised for the propagation of Christianity than the faithful, unflinching discharge of this duty by Christian parents? Children would then be reared to believe that domestic arrangements were incomplete until they embraced the worship of God. As a man's children colonized and set themselves up in several families, the number of little domestic churches would be multiplied, there would be so many more points from which the light of religion would radiate, and every generation would find the number increasing, until the earth should be filled with the knowledge of God. But what kind of expectation can a man have that his children will bring up their offspring in the nurture and admonition of

the Lord, when they themselves have seen nothing at home of the beauties of domestic piety? Here, now, is the way to send one's influence down through all coming time, and out to the ends of the earth. A man may be poor, he may not be learned, he may not be able to do much for the Church in a public and striking way, but at home and quietly he may be preparing his family for greater spiritual improvement when at church, he may be rearing those who, when he is dead, will be mothers in Israel, will be ambassadors for Christ, and will spread the leaven of our holy religion. If from the beginning of men the morning and evening worship of God had been observed in every family, would there now be any heathen nations, any families that know not God? Let neglectors of this great duty look at this fact—that but for the neglect of family prayer, there would be no heathendom, with its dark places full of cruelty, no worship of stocks and stones, no calling upon idols, no pagan rites, no necessity for the great and laborious sacrifices of the missionary work: a regular observance of daily family prayer would undoubtedly have prevented all these. Now if we would have the generations which succeed us de-

voted to God, let us hand down a high appreciation of this duty and privilege as an heir-loom in our several families.

4. There is another consideration which ought to have weight with every man who is head of a family, and that is the good effect of this observance upon his own character and conduct. We do not now speak of the supplies of grace which he may expect to receive from his heavenly Father in prayer,—very important as these are to him,—but to the wholesome restraint upon his temper, his tongue, and his general behavior, which the bare fact that he conducts family worship will invariably exert. We need every restriction which can be thrown around us to keep us from evil, we need every constraint to do right which can be brought to bear upon our hearts, so great is the power of sin in us. Now no man can persevere in assembling his family daily, read the Scriptures to them, kneel down in their midst, confess his own sins and the sins of his family, and pray for forgiveness and for God's restraining, preventing, and sanctifying grace—can twice a day in the presence of his family renew his vows to his Maker—and not feel that it increases the circumspection with

which he regards his whole conduct as he goes in and out before them. Intelligent views of consistency would lead him to avoid many a thing which he now allows himself, and which may finally be ruinous to himself, and a stumbling-block to others. It has been suggested that this is the very reason why some will not discharge this duty, because it does bind them to a more particular life. Reader, can this be the case with you? Examine your heart, and answer to your God. If it be so, think how low, how unbecoming a Christian is such a reason as this. You neglect one duty that you may be free to neglect others, you daily relax the bands wherewith God would bind you to a holy life—you, who should be daily striving to be holy in heart and in outward conduct—you, who should be especially careful before your children and servants, you voluntarily omit that which you ought to do for them, in order that you may do that which will injure yourself. Look at this matter seriously. It is a debt you owe your family. You are unjust, daily, so long as you omit it. And see how one sin involves you in others. Trace out in all its bearings upon your heart and your life, and upon the several members of your

family, the baleful influence of this neglect, and ask your immortal soul how it is to appear at the dread bar of God with all this guilt upon it. You admit, you feel that it would *compel* you to mend your ways if you commence family prayer. You would then be doing good to yourself and to every member of your family, and to the Church of the living God, and to the community in which you live. You *know* this. Now remember—TO HIM THAT KNOWETH TO DO GOOD, AND DOETH IT NOT, TO HIM IT IS SIN.

5. No man can calculate the influence which domestic worship in the several families composing a church has upon the general prosperity of that church. The preached word of God takes quicker and deeper root in the hearts of the members, the children are taught at home to listen to the Scriptures with a devout and inquiring spirit, they have been so instructed in the word of truth that they more readily comprehend the minister, and so when the inhabitants of the dwellings of Jacob come up to the gates of Zion there is an humble and teachable spirit in them, and God shows them his glory. Oh! what an affliction it is to be the pastor of a congregation composed of unpraying

families ! There is so little relish for Gospel truth, the ground is so hard, the minds of the people are so earthly and so worldly, so little accustomed to be raised in devotion, that there is no spirit of prayer in them, no habits of worship, the responses are uttered so carelessly, or there are no responses at all, that the public service becomes a form, and the soul of the minister sinks within him. How different is it in that congregation where the heads of families are faithful ! There the flame is fanned morning and night, and through the whole week is kept burning, and on the morning of the holy day the gathered fires from perhaps more than a hundred homes blaze together on the altar of our God. You may search Christendom through and not find a single church which is prosperous where family prayer is generally neglected—and you will not find one where a revival of religion did not follow a general increase of faithfulness in the discharge of this duty. The writer of this brief appeal was accustomed, once a month, to visit a congregation in a thriving manufacturing village. Endeavoring, as he thought, to labor faithfully for the cause of Christ, it pained him to see such coldness throughout the church membership. Striving to account

for it, he supposed, of course, that there must be some neglect of duty somewhere, and merely conjectured that it might be in this particular. The church was called together, the heads of families kindly questioned upon the subject, and it was found that only one member kept up domestic worship. An appeal was made, and promises entered to take up this duty. These promises were fulfilled, and almost immediately a work of grace commenced in that church, which resulted in the conversion of many souls, and increased prosperity in every department of the church's operations. Was this chance? Can any man say so who believes the Bible? The Lord has said, "To him that ordereth his conversation aright will I show the salvation of God." Psalm l. 23.

In many of our meetings for prayer it is very desirable that lay members be able to take the lead. That pastor is peculiarly unfortunate who has no members upon whom he can call to pray in social meetings. But there are many such; and how can we account for it but by the fact that they do not pray with their families at home, and have not, therefore, acquired that preparation to aid their pastor and to help the Church, which it is a shame

for any layman, who has attained his majority, not to possess ? Here, then, is an important advantage to be derived from family prayer. As the commission of one sin is most likely to involve us in the commission of others, so the discharge of one duty is an excellent preparation for the discharge of others.

6. In addition to the moral effect upon yourself, your children, your servants, and all who pertain to you, which is produced by the observance of this institution, there is one thought which should be uppermost in every truly Christian heart, and should crown every other consideration, namely, that *the blessing of God will be given in direct answer to prayer*. This is a doctrine held universally by Christians as a part of their creed ; would that, with its consoling power, it were constantly cherished in the hearts of us all ! But this appeal is presumed to be addressed to such as hold this as an article of their faith. Can we be blessed too often or too much ? If the prayer of the closet is heard, will not the prayer from the family altar ascend to Him whose favor is life and whose loving-kindness is better than life ? And is anything to be put in comparison with this ? Is our belief in

the presence, power, and mercy of God, sincere and hearty? Then why not come with united prayer to the Father of Mercies? Is there anything, in the decent and devout assembling of our families, to prevent our prayers from reaching the skies? On the contrary, are there not many great and precious promises to those who engage in social prayer? Jesus has promised to be present at such meetings. He has promised to hear prayer so offered; and if we know and believe this, and yet fail to use any means of grace which we are sure our Heavenly Father approves, how can we expect Him to bless us in the use of any other? *Does He?* This question is most seriously presented to the consideration of every reader who is the head of a family, or who is in such a position as to make it his duty to institute domestic worship. When we refuse to discharge a certain duty, which will require some sacrifice of time or feeling, for the purpose of obtaining the blessing of God, but go to Him in the easiest way, to obtain His favor as cheaply as possible, will the heart-searching God hear us? Would *you* do so? Suppose I professed friendship to you, yet would never be found with you in company, would never come with my

family to pay my respects to you, be ashamed or afraid to have my children go with me, but, because you are rich and powerful, and may be of service to me, would go in the darkness of night to your house, profess great love for you there, but be unwilling to make the least sacrifice for your acquaintance and friendship ; would you tolerate me ? And yet, my brother, such is your position with God. You are willing to go to Him in private, but will not take your family with you. Have you any right to expect that God will hear you ? Is ever the private prayer of that man answered, who might, but will not, institute domestic worship under his roof ? O, it may be that all the while you have been deceiving your own soul. Perhaps this will show you why your private prayer is so cold, so unprofitable. God will have none of you. You come offering the lame and the blind. You are afraid to pray earnestly, even in private, for you know that if God should answer your prayers and shed his love abroad in your heart, you would be compelled to commence family worship, and this is exactly that thing which you are not willing to do. Your private prayer, then, is a ceremony, a mockery, and if so, your whole re-

ligion must be shallow, if not empty and worthless. Have you ever known a man who, so far as you have been able to ascertain, has been earnest in the discharge of every public duty of church membership, and regular, and ardent in private devotion, who neglected this great duty? Never, if your observation has been as ours. And is this chance? Does it just happen so? Verily, it is of our God, who is a jealous God, who searches the heart and tries the reins of the children of men.

And now, if this blessing be so inestimable—if it is to be sought everywhere, in all the ways of His appointment—if the maintenance of family worship produces happy effects upon parents, children, and servants, preparing all for the better discharge of private and public, of home and church worship and service, perpetuating Christianity to future ages, while it begets a deepened spirituality in the church at this present time—if it hallows the house, and makes it the residence of Jesus, the nursery of the Church, the type of heaven,—and, if the neglect of this duty shed a blight upon all the members of the family, hardening their hearts, preparing the way for infidelity, loosing the family ties, and bringing down the daily curse of the great and

glorious God who sits upon the circle of the heavens and sees all that is done upon earth ;—how can you, Christian brother, fail to do that which brings such blessings and averts such curses ! How can you answer to your Heavenly Father for involving your children in such destruction !

§ EXCUSES.

It is easier to convince men that they are wrong than to persuade them to do right. But the Holy Spirit of God may be expected to accompany and bless every well-meant scriptural effort. In this sure and certain belief, we proceed to examine the excuses which are generally made by those who neglect this duty. We call them *excuses*, as there is only one which partakes of the character of an objection to the institution itself ; and the difficulty in all the cases supposed lies not in family prayer, but in the hearts of the persons concerned in this matter.

§ FIRST EXCUSE.

“ *I am too timid !* ” There certainly is a difference in the temperament of men and women ; some have more nerve than others, while some are

shrinking, timid, self-distrustful. And it is also a consoling scriptural truth, that our Heavenly Father requires of us according to what we have, and not according to what we have not. Your timidity may make it a greater cross to you ; but you know where your strength lies ; you know who promises more grace ; therefore, if you are a delicate woman, whom God's providence has put over a family, although you may shrink—*try* ! Cast your care upon the Saviour. Look to Him for direction ; and as your day, so shall your strength be. Timid as you are, you would run into the midst of a host of armed men, or into the midst of the flames, to pluck your child from the jaws of death. Think a moment : your child will probably be lost if there be no worship in your house. There are very few probabilities of any child being saved who is reared in a prayerless family. Will you not exert yourself to save your own offspring ? Shall not this thought make you dare to do all that you *must*, if not all that you *can* ?

§ SECOND EXCUSE.

“ *It is so inconvenient.* ” Are you the head of a family, and make this an excuse ? Can you not

regulate the hours of rising and retiring, or eating, and of working? If not, what are you doing at the head of a family? Your little child should take your place. What is meant by "inconvenient?" Is it not fitting that in the morning God should have our thanks for the preservation of our lives through the night, and that fresh grace and strength should be sought for the approaching labors of the day? Inconvenient! whose work and business does it not suit? Yours? Would you take such an excuse from your servant? Suppose your cook should tell you that it was inconvenient for her to prepare more than one meal for the family every day: what would you say to her? And yet you make such an excuse to your Heavenly Master. You tell him that your family, by your direction or permission, have entered upon such a course of business and pleasure that it will interfere with either the one or the other to maintain the daily worship of God. Are you really in earnest when you profess to believe that He will accept such an excuse? Of course, the business or the pleasure is sinful, for no harmless and holy habits, or proper pursuits, interfere with the service of the Lord. And now you ask God to excuse you from the discharge of

a duty because it would be an interruption to your own or to the sins of your family. How can you appear before God with such a sentiment? For this very purpose were you allowed and appointed to be the head of a family, that you might glorify God, and it is a base betrayal of a sacred trust if you continue to maintain the position and fail to perform the service.

§ THIRD EXCUSE.

"I have not time." This is similar to the last, but for depth of infidelity it is perfectly unsurpassed. We would almost as soon hear one whom we loved, or a member of our flock, use profane language. When the sentence comes from the lips of a professed follower of Christ, it is an outrage on the common sense of man, and a most flagrant insult to the majesty of God. Have not time! What! And God made you, has preserved you, has given his only-begotten Son to redeem you, has given you life, intellect, the sources of profit and pleasure, and given time itself, time to be used in growing better, time which is only valuable as affording space for the preparations for eternity, time every instant of which belongs to Him,—is it *His* ser-

vice for which you have not time ? How has this unaccountable state of affairs come about ? What do you do with your time ? As a member of the church, you acknowledge yourself bound to serve God, to consecrate all you have to Him, that whether you eat or drink, or whatsoever you do, you are to do all to His glory, and that you have no right to pursue any employment which you do not believe consistent with the promotion of His cause in the earth. Your profession of religion involves all this. Now, how is it that you have not time ? Have you too much business ? Then you are following the promptings of avarice ; as a mechanic, a merchant, or a professional man, you are overtasking your powers. There is a point beyond which the mind cannot take such oversight of business as will make that business profitable. You have, therefore, undertaken to do what God does not desire, and upon which you cannot expect His blessing : you have undertaken it from covetous promptings, and may therefore expect Him to blight it : you have undertaken more than He has given you ability to perform, and may therefore expect to fail. There is before you the prospect of ruin in your business, in your family, in your soul. You abandon the blessings of heaven,

and can only look that the blessings of earth will abandon you. Give up part of your business. Honor and safety bind you to do it. Do not say that you cannot support your family if you do. This is to have no faith in God. Will He not reward you better than the devil? Is not the whole earth His? Has He not promised that He will honor those who honor Him? You are now laboring against the curse of God. You may have prosperity, but remember that the Bible says that the "prosperity of fools shall destroy them." It is no sign that God may not be cursing you because you are succeeding in business. This may be the very form of the curse. He may pour unexpected wealth into your lap, and this may bring luxury, worldliness, sin, shame, sorrow, to you, to your wife, and to your children. Is not *real*, permanent success to be expected, rather by those who serve God than by those who forget His service, and violate His commandments?—But *have* you not time? How much does it require to conduct the service of God in your house, twice a day, in a decent manner? Certainly not so much time as you must have imagined; and then, when the service has been instituted, and the domestic

regulation made, and everything else bent to this, you will find that this is no interference with your business, and at the close of the day you will not feel as though you had lost a particle of time. On the contrary, you will discover that regularity in this one item will help to make all the movements of your family systematic, and system is absolutely necessary for the accomplishment of anything valuable, and for the management of large and complicated business operations. But I address you on a higher ground. You are a professor of the religion of our Lord Jesus Christ. Is your profession a pretence? or do you really believe the word of God?—Do not be offended at these questions. Remember that they are naturally suggested to every thinking man by your own course.—If you do believe the word of God, then you must be persuaded that He hears prayers and answers them, and that His blessing is of inestimable value. You must believe that His blessing upon your efforts is necessary to success, and will actually promote the advancement of your temporal affairs more surely than the best planning of the intellects, and the most industrious labor of the hands of yourself, your wife, your children, and

your servants. You must believe that he who can work only one hour a day under God's blessing, will more surely succeed than he who rises early, sits up late, and eats the bread of carefulness, while he is destitute of that blessing which maketh rich, and leaveth no sorrow. Have you time to dig, to plough, to sow, to harrow, to reap, and not time to pray? Time to plan, to invest, to buy, to sell, and to bargain, but not time to pray? Do you say to your children, your servants, your clerks, "Come, we have no time to eat to-day, the field is to be ploughed, the crop is to be garnered, the ship to be laden, the letters to be written; no time to eat to-day!" Never have you been guilty of this folly—but you have shown to your children, your servants, your clerks, that you believed you could succeed without God's blessing, that you could succeed *against* His curse, that your own right hand and strong mind would bring success, and that when the Lord God said, "Man shall not live by bread alone," He uttered what you believed to be contrary to fact. My brother, you *need* God's blessing; you must have it. If not convinced of this, the first clearing of the ground which is to be dug for the foundation of

the superstructure of a Christian character is yet to be made. You are yet a blind worldling: a worldling in the Church of Christ, growing worse in your own condition, and doing more harm to others. *Not time!!* You who can spend an hour in the morning looking over the newspapers, a half hour in the middle of the day in the angry discussion of party politics, some time in the evening for a trashy novel—time to take pleasure and to make money, time to eat too much, time to sleep too much, time, perhaps, for a concert, for a useless visit, for extraordinary carefulness in dressing, for uncharitable and unprofitable conversation—you, a Christian, a member of the Church, a husband, a father, a master, a dependent upon God, a candidate for eternal honors, you have not time to spend fifteen minutes in the morning, and fifteen minutes in the evening, reading that word which is able to make you and yours wise unto salvation, and praying for strength, wisdom, forgiveness, and holiness, and offering your thanks and praises to Him who spares you, and crowns your life with loving-kindness! No time! Have you time to die, my brother? No, you have no time to die. It will be a great inconvenience to

you, a great interruption, and for this reason more than any other, that you have not “set your house in order.” Never, then, so long as you have time to eat your breakfast and your supper, make this excuse. Your wife, your children, your servants, do not believe it. *You* do not—*GOD* does not. In the eyes of all these you are acting as does not become a member of the Church of our Lord Jesus Christ.

§ FOURTH EXCUSE.

“*My family is too small.*” The smallest family must consist of two individuals. Is that the case with you? If so, how interesting a family may yours be! Perhaps you have just married. Is there any better time to cease from all evil, and to begin to do all the good you can? Your young wife is ready now to pray to God with you daily. Go to her in manly humility, and tell her that the days of your courtship were pleasant enough, but that now the days of responsibility as well as of higher happiness have come; that it is an untoward world, and you are exposed to constant temptation among men; that you need all the assistance you can have from her love and God’s grace to save you from ruin, and to make you faithful

to your marriage vows. Her heart is toward you now. This very day is the time to begin. The longer you postpone, the more difficult will the work be; and remember, that it was a wrong you did that wife you love when you led her to the altar to bind her to your fortunes with indissoluble ties, and yet had not resolved to consecrate to God the house to which you took her. Now, parallel with your lives, rule the bright line of religion. If you live to be old, it will be a delightful thought that you have always had God in your house. It will brighten and strengthen the golden chain that binds you, and the incense from the altar of your home will float through all the chambers, a sweet savor of God, Perhaps your family was once large, and spread out like a glorious tree, but the storms have visited you and torn limb after limb away, leaving you as you began life, two again, but lonely and stricken. Go to the mercy-seat. Humble yourself before your Maker. You certainly cannot complain that He has taken your children, if you were rearing them amid the impieties of an unprayerful abode. From the evil to come God hath taken them. You refused to do a father's duty, and God refused you a father's pleasure. But go unto Him. He has stricken,

and He will heal you.—Or, it may be, that you have lived until your children have grown to maturity, and colonized. They have set themselves up in families, and you and your wife, in your old age, are left to finish life alone. How strange and good are the ways of God! He spared your children, although you were not rearing them for His glory. Perhaps this thought has affected some one of your sons; or, in spite of your neglect, the grace of God has appeared unto him, and he has reared an altar at his hearth-stone. Let his pious example rebuke you, and “go and do likewise.” But have two, three, or four of your children married, made homes, and yet found no place for the Lord their God? See how *you* are propagating irreligion and infidelity! In your lifetime you can see the stream of your evil example widening. Let your few last days be spent with the wife of your youth in prayer together, that God may forgive you, that He may help you to devote all of life that is left to the honor and glory of His name. Pray for your children. Lead them adult where they should have gone infants. Go to your sons. Confess your evil. Tell your repentance, even if with bitter tears, and beg them, as they dread a remorseful old age, as

they dread the curses of their God and the curses of their children, to avoid that neglect which is planting the pathway of your last faltering footsteps full of thorns. Under whatever circumstances your family may be small, there yet remains to be quoted that memorable saying of the Saviour, "Where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. 20. Here is reason enough, inducement enough, to make an altar in the smallest house.

"Mr. Howard, the philanthropist, never neglected the duty of family prayer, even though there was but one, and that one his domestic, to join in it; always declaring, that where he had a tent, God should have an altar. This was the case not only in England, but in every part of Europe which they visited together, it being the invariable practice wherever, and with whomsoever, he might be, to tell Tomasson to come to him at a certain hour, at which, well knowing what the direction meant, he would be sure to find him in his room, the doors of which he would order him to fasten; when, let who would come, nobody was admitted till this devotional exercise was over.

Very few," says the humble narrator, "knew the goodness of this man's heart."

§ FIFTH EXCUSE.

"*My family is so large, and we have so many visitors.*" So large? Of whom does your family consist? I presume your wife, your children, your servants, and perhaps some relatives or connections. Yours is a large family, according to your statement. Then you have more children and more servants than many of your neighbors. That is to say, God has blessed you more. You have had children given you, and their lives have been continued. You have succeeded in business, or inherited wealth, and thus have been able to increase the number of your servants. You have filled your roomy house with the comforts of life, and made it a delightful visiting-place, so that you have much company and good cheer in your pleasant home. Who hath given you these things? Who could take them away in a twinkling of an eye? And is He to have no daily expressions of gratitude for His munificence to your household? —Many children, servants, and friends! See how many must be deeply injured in their spir-

itual interests if you neglect this duty, how many to rise up against you in judgment, how many to perpetuate your example, and to carry the stream of irreligion down to unborn generations through so many channels. See how many may be blessed by a proper, humble effort on your part to do that which by honor and conscience you are bound to do. If you had but one child, it would be worth a life's devotion to lead that child to God, as his growing influence might widen and deepen as ages roll on; but to train a number for the Lord, this is a glorious work, which should certainly not be abandoned, but rather certainly prosecuted, because it is so great a work. The physician might just as well abandon his practice because it is so large, the military leader his army because it is so large, the minister of the Gospel his congregation because it is so large, as might you surrender your family to irreligion because it is so large. It is not an inducement sufficient to lead you to abandon labor for the maintenance of the family, for procuring bread and raiment, because it is so large. Every addition to it ought to stimulate you to be more diligent in business and more fervent in spirit.—The larger your

family, the more need there is of religion in the house to control and regulate, to modify the interchange of influences, to suppress those outbursts of passion which, where so many interests are concerned, may jar the little community to its centre. Your family may no more do without religion than your town, your country, the world. And if religion prevail in your midst, you will find your family all anxious to have family prayer ; but whether or not, you are bound to discharge your duty in this respect. “ But, the visitors ! I could do well enough, perhaps, with my own family, but the service might be disagreeable to my visitors ! ” Is it possible that you will suffer any other man to come into your family and regulate or derange your own affairs ? Or, are you not bound to exert a wholesome influence over all who put themselves within your reach ? Is there not to be one law for him that dwelleth with you, and for the stranger within your gate ? You are bound to exert a perpetual influence to the extent of your power. The best labor for Christ is the constant, faithful, trustful discharge of every duty. Here is an illustration.

“ A gentleman from England brought a letter of introduction to a gentleman in America. The

gentleman was of accomplished mind and manners, but an infidel. The gentleman to whom he had brought letters of introduction, and his lady, were active Christian philanthropists. They invited the stranger to make their house his home, and treated him with every possible attention. Upon the evening of his arrival, just before the usual hour for retiring, the gentleman, knowing the peculiarity of his friend's sentiments, observed to him, that the hour had arrived in which they usually attended family prayers; that he should be happy to have him remain and unite with them, or, if he preferred, he could retire. The gentleman intimated that it would give him pleasure to remain. A chapter of the Bible was read, and the family all knelt in prayer, the stranger with the rest. In a few days he left this hospitable dwelling, and embarked on board a ship for a foreign land. In the course of three or four years, however, the providence of God again led him to the same dwelling. But oh, how changed! He came the happy Christian, the humble man of piety and prayer. In the course of the evening's conversation, he remarked, that when, on the first evening of his visit, he knelt with them in family

prayer, it was the first time in many years that he had bowed the knee to his Maker. This act brought to his mind such a crowd of recollections, it so vividly reminded him of a parent's prayers, which he had heard at home, that he was entirely bewildered. His emotion was so great, that he did not hear one syllable of the prayer which was uttered, from the commencement to its close. But God made this the instrument of leading him from the dreary wilds of infidelity to the peace and joy of piety."*

Now these good people, with whom the accomplished infidel tarried, might have prayed very earnestly in their chamber for his conversion, and he might and probably would have gone away unarrested: it was the *family*-prayer that overpowered him with recollections which eventually brought him to the cross. Recollections of what? Of the *prayers of his parents*. Even the domestic worship of his new American friends would have been powerless, had not his youth been accustomed to a solemn service at home. What encouragement is this to parents! Having sown the seed of truth in the minds of my children, when I am sleeping

* Abbott's "Mother at Home."

in the grave, the breath of prayer on another continent may make the truth shoot up and grow, and bring forth fruit for God and man.

We cannot pass from this topic without calling the attention of those who have recently married, and those who have small families, to the difficulty which they will experience if they put off this duty until their families have grown much larger. And see, also, how ready is the evil heart of unbelief in offering excuses. One has too small a family, another too large. "The heart is deceitful above all things."

§ SIXTH EXCUSE.

"*My family will not join me.*" Have you tried them? If not, how can you slander your family by representing them as so heathenish? How can you know that they would not? Are you not really making a misrepresentation an excuse for your own unwillingness? Perhaps they are daily looking for you to begin, hoping, solicitous, ready most joyfully to receive the announcement that "Father is going to have prayers in the family!" They are unwilling to speak to you on the subject, but God's Spirit may now be striving with them,

and if the altar be set up in the house they may give their hearts to God speedily ; if not, they may be lost : and at whose hands will their blood be required ?—Perhaps there is no special anxiety upon the part of any member of your family to engage in the discharge of this duty, for the very reason that you have given your family no religious instruction ; but the very moment you propose it, the propriety will be so apparent, that they may all yield at once ; and if the domestic arrangements do not favor it now, your wishes in the matter will be consulted, and you will soon find everything moving on with a beautiful regularity. By all means, first roll the burden from your own shoulders. The responsibility is upon you, as the head of the family. Try it. Let your family know, before they go down to the grave, that they have had this blessed opportunity.—But let us look at it in another light. Are you not the head of the family ? Does not the government of the household devolve upon you ? Our whole appeal has been based upon that supposition. *Who* will not join you ? Your wife ? Appeal to her by the vows she made so solemnly at the bridal altar to love, honor, and *obey* you, by her own spiritual

necessities, by the moral exposure of your offspring, and if the mother-heart in her has not been seared over with a hot iron, she will do all she can to facilitate your plans. Will not your children? Are they young? *Bend them down to it*, as you must answer for it at the judgment seat. Are you a member of the Church? Then you profess to be of Abraham's seed by faith. Hear what the Lord says of Abraham: "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him, for I know him, that *he will command* his children and his household *after him*." Gen. xviii., 18, 19. Here is the reason, under God's blessing, of Abraham's remarkable growth, he *commanded* his children. Can you not command your children? Are they "too hard" for you? Think how you bring shame upon yourself by this admission. You, a man, a father, and cannot make your *little* children do as you will! Are you not ashamed to look them in the face? To be a little child's inferior in governing power! To let your child rule you! How can you endure it? Bear plain speech in this matter. If it really be so that you cannot make your children do as you wish, you are unworthy the

position and name of father. You have assumed a post whose duties you cannot discharge. *If* it be absolutely so—*if* you really cannot control your own offspring, even when you make a full and honest effort, who could blame you if you left your home and refused to look upon your child again? But you *must* command your children. Honor, righteousness, self-respect, society, the weal of your offspring, the will of your God, enjoin it. Now is the time. Do not put it off another day. Undertake the conquest. Summon to your aid all your intellectual, moral, spiritual, and physical resources. Leave off everything else. Lay siege. Nothing now can be so important to you upon earth, as to gain the supremacy which your Maker intended that you should have in your own family. But perhaps your children are almost men and women, and yet, according to your showing, they are ungovernable. Oh! what a melancholy picture is this! But, the blame lies with you. *You* have given them daily aid by your example, until they have grown strong enough to over-ride all rule and authority. They saw you rebelling against the authority of your Father in heaven. Your neglecting to conduct family worship was so ungrateful to

Him to whom you are bound by ten thousand times ten thousand stronger, higher, purer ties, than those which bind your children to you, that they were daily rooted and grounded in all ingratitude. I hardly know what to say to you; but, you ought to have worship in your family. Perhaps God will pardon Eli; He may also move the hearts of Hophni and Phinehas, and convert and save them. If He do not, none other can. He is your only refuge. Fly to him! Confess your fault to your children and to the Father of your spirit, and He may pardon and bless. Perhaps some other relative is resident with you, and a hinderance to the discharge of this duty. Whoever it may be, under whatever circumstances that person may live in your house, if he persevere in teaching your children to rebel against you and against God, *cast him out*. He is a snake at the cradle, an adder on the hearthstone. *Cast him out.** To no other human being do you owe as much as to your wife and children. By all a husband's and a father's honor, you are bound to fling from your family circle whatever element of discord or irreligion may have crept into it. But that relative may be rich, and the

* Matt. x. 37.

family expectations look that way! And, you have really made up your mind to sell your children to hell for gold? Is this the plain English of the language you use? Has it come to this? Baser and baser still! Achan's wedge of gold and Babylonish garment! At whatever sacrifice of feeling or of property, you must give your family to God. You cannot prosper without that blessing which descends from Him, and whosoever and whatsoever stands between you and that blessing is a foe; treat it as a foe! Stand on earth, as at the judgment bar you must stand at the head of your family. Lead them to God. Guide, direct, control them. Strength will be given for this purpose. Your Heavenly Father will assist; you will succeed; and you will have honor on earth, and honor in heaven.

§ SEVENTH EXCUSE.

"I am ashamed to begin. I shall be ridiculed if I do." But if you do not, hear what God says: "I will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as a desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you."* Here,

* Proverbs i. 26, 27.

then, is your choice, if it be true, as you say, that your fellow-men will ridicule you. You must resolve to bear that, or make up your mind to endure that tremendous ridicule with which your Maker intends to overwhelm you in the hour when you are in most need of all the tenderness and consolation which earth and heaven can yield. Choose now! Who shall laugh at you, man or God? But who will ridicule you? Certainly not good men. And suppose bad men do: they ridicule you now in their own hearts, if not openly. They *think*, and perhaps behind your back they *say*, "He is a pretty member of the Church! Professes to be a servant of God, promised to bring up his children religiously, and all that, and yet has no family prayer, is no better at home than we are!" This is what they say. Now you have learned very little of the workings of the carnal mind, which is enmity to God, if you have not discovered that sinners will slander and ridicule the people of God, *no matter whether they do right or wrong*. But this is also certainly true, that when we do right and they ridicule us with their lips, their own hearts are compelled to do honor to the propriety and consistency of our course, and we

are sustained under the ridicule by our consciousness of rectitude ; but when they ridicule our inconsistencies, our consciences join in the cry, and we are condemned within and without. The fact that there is so much irreligion in the world as to make some profess to think that it is ridiculous to hold family-prayer, should incline you, as a Christian man, to its regular observance. The maxims of the world afford no guide to you—they are not your standard. You are to live as “seeing Him that is invisible.” You are to be “looking unto Jesus.” That reputation of which we should be most careful is our reputation in the skies. But your reputation as a Christian man upon earth is best secured by doing all that your profession binds you to do. Saints and sinners expect you to do so ; you may have adopted a wrong profession, but, right or wrong, the world expects you to maintain a consistent observance of its duties. And, then, there is a day coming, when all opinion shall lie in the clear light of the eternal world. You will meet your neighbors at the judgment-seat. What, then, can he do for you whose sneer drove you from a manifest duty, led you to exclude God from your house, and rear your family in irreligion ?

“Whosoever,” says the Saviour, “shall confess me before men, him will I confess also, before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.”* What man so much denies the Lord before men as he who, for fear of ridicule, neglects domestic worship, and is willing to have his family ranked among the openly irreligious? God threatens to “pour out his fury” upon such a family, but the man plainly shows that he considers this nothing when compared with the opposition and ridicule of the god of this world.

§ EIGHTH EXCUSE

“*I do not know how to begin.*” Would you, if you did know? It is easy to find a way after one has found a will. May we humbly make a few suggestions? This evening,—yes, this very evening, the sooner the better, no time for delay now,—after everything is cleared away in your dining-room, and some of the members of the family, or perhaps all, are sitting sewing, reading, or conversing, go from your closet, where you shall have been humbly beseeching Him to give strength and

* Matt. x. 32, 33.

wisdom for the work, sit down in the midst of your family, and lay God's holy word before you. Say to those around you, "I will be glad if you will lay aside your work for a few minutes, that I may read to you a chapter out of the Bible." Then, read the first Psalm, or any other portion of the Scripture. Then say, "Let us pray." Kneel down. All the others will kneel also. If not, no matter now. Go on. If you cannot trust yourself to pray in your own language, because the scene is so new and so solemn, and your heart is surcharged with a swelling tide of emotion, in a distinct, and slow, and devout manner repeat the *Lord's Prayer*. When you shall have risen from your knees, say: "We will have family-prayer again to-morrow morning." Then go back to your closet and thank your Father in heaven for the strength given you, and while you are pouring out your spirit for yourself and for your loved ones, they will be thinking upon the vision which so unexpectedly has passed before their eyes. You need not be there to make comment. God's Holy Spirit is there. The act and the manner in which it was done will do more to bring your family into measures than a score of homilies. And to-night you

will have sweeter sleep than has visited your conscience-stricken soul now these many months, perhaps many years. To-morrow morning take up the Bible as a matter of course, read another portion of Scripture, strive to pray in your own language, and if you find yourself at a loss for language, conclude the service with the Lord's Prayer. This prayer ought to be in your devotions, whether long or short, whenever you pray with your family. After a few times, the family will understand that devotion is a regular part of the day's work, your diffidence will have measurably passed away, and you can then examine the subject and ascertain what arrangements best suit the family, and what aids you require. The least parade in this work, the better. Perhaps new difficulties would be arrayed against you if you went round your family ascertaining the views of each member before you began. It would be well to consult with your wife. She will remove obstructions, and aid you by her prayers; and then, "a work begun is a work half done." Only try; you must succeed; and success here will be so delightful. If difficulties rise up before you, do not consider them. Shut your eyes, put your hand in the hand of your Heavenly Fa-

ther, and go forward. The mist will dissipate as you advance, and you shall soon stand under the light of His countenance.

§ NINTH EXCUSE.

“ *The service will soon become a dull and useless form.*” Perhaps it will ; but that will be your fault. It need not become so. If you maintain in your own heart, and cultivate in your children, a sense of God’s constant presence, of your corruption and great spiritual necessities, of the glory of heaven, of the horrors of hell, of the power of the atonement, and of the love of your Lord Jesus Christ, it will not become a dull service. This is no argument against family devotion, any farther than that it is an argument against all religious service. Fasting, private prayer, the reading of the Scripture, attendance upon divine service, may all become dull and useless forms, if our hearts be not ardently engaged therein. There is no part of the service of the Lord which will not be dull to a stupid, carnal, and unloving heart. It is well, then, that we go to the family altar with our spirits prepared to offer an humble and acceptable sacrifice.

Perhaps there are many other excuses which are offered by those who neglect this duty ; we are striving to expose the insufficiency of those with which we are acquainted, but we are sure that whatever others there may be, they are traceable to a heart that is not right with God, and the man who offers them may well ask himself, Am I devoted to God ? Am I seeking to be conformed to all His will ?—There is one other to which we must make some reply.

§ TENTH EXCUSE.

“ *I have not the ability.*” The first thing to be said of this is, that most probably it is insincere. You do not mean what you say. You use it to repel the minister, or the pious friend, or the Spirit of God, or the voice of conscience. If you knew that through the church of which you are a member, it were circulated that you were so stupid, so ignorant, that you could not read a passage in the Bible and repeat the Lord’s Prayer, you would be indignant. And yet, so far as intellectual and physical ability is concerned, this is all that is required. You have deceived yourself if you have supposed that an elegant discourse is to be de-

livered daily in the presence of God. Oh, no ! To tell your sins before Him, to humble yourself under His mighty hand, to call upon His excellent name, praising Him and asking for wisdom, strength, and grace, for yourself and for your family,—this is all that is required of you. In this service, of course, the Lord, who gives you all good things, expects you to exert yourself *to your best ability*, to render it a pleasing, profitable, and acceptable work, but He does not require you to do *better than you can*. You are not to compare yourself with your ministers, or with some other members of your church, who have been engaged in this blessed work for years. Who told you that you had to pray as well as they ? Begin ; go forward ; you will do better and better. Your prayers will be more devotional. Remember that you are not praying *to* your family and the visitors who are present, but *for* them, and *to God* ; and that when God passes judgment upon prayer, He does not consider the arrangement of the language, but the state of the heart and the meaning of the mind. He searches your intentions. God and man will acquit you if you do your best,—by which is meant, not make the most show, but come as

humbly, reverently, confidently, as possible. You would find ability to pray the Governor of the Commonwealth to reprieve or pardon your son if he were condemned to death ; have you no ability to ask God to have mercy upon your children ? O, brother, when the periled condition of those children becomes apparent to you, and your own danger lies open to view, you will fly to God, you will gather your little ones about His footstool. In broken language, and in tears, and in groans, you will pray, you will wrestle, you will agonize. God will hear you night and morning, calling upon Him for their salvation. You will not let Him go. Your children will lie on your heart, and in private, and in the great congregation, and at home, you will offer strong cries and tears for their salvation. You will not think of language then. Nor will you when you see your child dying, when you fling yourself upon your knees beside that loved one so rapidly passing away, and yet unconverted, and all conscious of approaching doom,—O, when you mingle your cries with the cries of that trembling spirit, you will not think of words ; God and the Saviour, Heaven, Hell, and Immortality, will set your soul

on fire, and open your mouth and fill you with arguments. This night may be the last time you shall have opportunity to pray with your child. He may be dead to-morrow,—she may have passed from you. Will you offer at the bar of God the excuse, “I had no ability for the work?” *Have you ever tried?* If not, how can you know that you have no ability? You assert positively concerning that of which you have no knowledge. Is this right? By so saying, you imply that the Lord has laid upon you a burden which you are not able to bear. You thus dishonor your Lord, and damage His cause among men. Do not say that you have not ability. You, a shrewd farmer, mechanic, merchant, professional man, with such a loose tongue for unholy things, no ability to pray? Beware, my brother. “Be not deceived. God is not mocked. Whatsoever a man soweth, that shall he reap.” Go on! Sow irreligion in your family, and you shall reap their damnation; and when you look over the flaming harvest-field in the world to come, you will have whatever satisfaction there may be in the thought, “My carelessness, negligence, sloth, inactivity, unbelief, did all this!”

§ SUGGESTIONS.

Having endeavored to represent the character of family worship as a duty and a privilege, bringing blessings to individuals, to the domestic circle and to the Church of God, and having endeavored to show the futility of the excuses which are made for its non-observance, if the Lord has blessed the effort, and any reader, really desiring to do all that is right, has resolved to set about this good work, it may be expected that some suggestions will be offered in regard to the best methods of making this an interesting and profitable service. What may be said on this subject may be of use not only to those who intend to begin, but also to those who have long continued to attempt the discharge of this important duty. The greatest part of our work is accomplished if any shall have been induced to take up the cross and to follow Jesus in this particular; the details of the manner, however, are not unimportant. Much will depend upon the heart being engaged, and much must be left to circumstances. We would not compel all to do alike, even if this were possible. A right heart and a sound discretion will

suggest the best methods, to each individual concerned.

1. Family worship should be daily, and not less than twice a day. Some of the devout have called their families to worship God as often as to meals, that is, thrice each day. Others have this regulation for the Sabbath only. It certainly cannot be too often to require our children and servants to assemble for praise and prayer every morning and every night. "When thou liest down and when thou risest up," is the language of the Scripture. We say *every* morning and *every* night. The service will lose its power and its beauty, if interrupted by trivial circumstances. There can scarcely be anything to justify a departure from the rule. If omitted to-day for one reason, to-morrow it may be for another, and so it may finally be broken. Our families should see that we regard it as all-important, that no business is so pressing, and no pleasure so fascinating, as to drive or draw us from the worship of God. The moral force of this service will then be exerted upon their minds. If company come in just at our hour of service, let them be requested to wait for us a season, or to join in our prayers.

In the morning, the temptation will be to run off as soon as we can to our business. Let us remember that unless God's blessing go with us, we may be running into destruction. This were indeed to be absorbed in Mammon-worship, if our anxiety to be engaged in the activities of a gainful business should prevent the worship of the Lord our God. It is recorded in the memoir of the excellent Philip Henry, that he was not willing, unless the necessity were urgent, that any should go from his house in the morning before family worship; upon such an occasion he would remind his friends, that,—prayer and provender never hinder a journey.* It is not time lost, but time redeemed, that which we spend with our families in prayer.—In the evening the interruption may be from company. If it happen to be an uninvited visitor, let him, as we have intimated, be invited into our home sanctuary to kneel among the worshipers there. It is a delicate compliment to the visitor which every well-bred person will appreciate.† But all those

* Life and Times of Philip Henry, p. 118.

† "When George IV. was in Ireland, as we find recorded by the Rev. Dr. Sprague, he told Lord Roden that on a particular morning he would breakfast with him. He accordingly came, bringing with him two or three of the nobility, and hap-

entertainments and companies which conflict with this domestic duty must have no place in a Christian's house. If you have had difficulties on that score, you can be relieved at once by laying down the law that your family are not to have such evening entertainments, nor to go to such, as will keep them from the altar. It is to be a law of the house. If this regulation obtained universally through the churches, there would be a manifest improvement in the morals of society. There are certain kinds of re-unions now in vogue, which, while they do much toward the silent injury of the soul, are patronized by communicants of the Church. If the law we have stated were adopted, the line between the Church and the world would

pened to arrive just as his lordship and family were assembled for domestic worship. Lord Roden, being informed that his royal guest had arrived, went to the door, and with every token of respect conducted him into the house. Then, turning to the king, he said, 'Your majesty will not doubt that I feel highly honored by this visit, but there is a duty which I have not discharged this morning, which I owe to the King of kings—that of performing domestic worship; and your majesty will be kind enough to excuse me while I retire with my household and attend to it.' 'Certainly,' replied the king, 'but I am going with you;' and he immediately rose and followed him into the hall, where the family were assembled, and taking his seat in an old arm-chair, remained during the family devotion."

be more distinct, and the example of the disciples of our Lord would not be used to give currency and boldness to the frivolities which dissipate and weaken the mind, and unfit for the public and private duties of religion. Let it be understood among us that nothing is to be thought of for a moment which is to interfere with our family worship ; that with the regularity of the sun's rising and setting, we and those whom we love are to be found bowing before the Father of mercies.

2. This duty will be more easily and profitably discharged if a certain place in the house and a certain hour of the day be set apart and consecrated to family worship. After the adoption of this general rule, it will, of course, remain with each family to decide what room and what hour. Such time and place should be selected as will be most probably free from interruption. Having observed many arrangements, the author of this tract adopted the custom of having prayers with his family immediately after breakfast and immediately after tea. It was found that before breakfast the servants, especially the cook, could not, without great inconvenience, be present at the service. As the meal concludes the bell is rung,

and every member of the family is expected to come into the dining-room. In the evening, especially in towns and cities, there are so many public meetings which some member of the family desires to attend, many of which are held to a late hour, that for their sakes family prayer should be early. Others of the family become engaged in study or in work, the children are soon sleepy, and if the service be not conducted in the beginning of the evening, they will necessarily be absent. Then, when we are freshest, when every one of us can be there, we make the room in which we are daily fed by His hand to be the place of praises and of prayers, reading the Bible is, as it were, but a part of the daily meal, and the first and the last strength of the day is devoted to the worship of the Giver of every good and every perfect gift. This arrangement has been found best for the family of the present writer, and may be suitable to others. In stating it, however, he must not for a moment be supposed to be laying down a general rule. These are merely suggestions.

3. Every member of the family should, on all occasions, be present, unless unavoidably detained. Children, and apprentices, and servants, should be

compelled ; even as Abraham *commanded*—not exhorted, entreated, invited—his children and his household after him ; and others should be made to know that a prompt and respectful attention to this domestic duty is requisite for a continuance with us. In many families the children are allowed to be absent, to be asleep, to be playing, during family prayer. This must be prevented. Nothing but sickness should be an excuse. Very frequently, too, no provision is made for the presence of the servants. They are *allowed* to be present, but the head of the family has no sign by which he shows them that he *expects* them to be there ; and when they are absent they are not questioned on the subject, and when they appear they are allowed to stand or sit wherever they can find a place. All this is wrong ; it takes much from the moral beauty and effectiveness of the service ; and our domestics are thus informed that we regard them as spectators of our piety, not as partakers of like precious faith with us. And what lesson must many of our apprentices in the towns, and our servants in the country, learn from the fact that they are left in the shops and in the fields while we go in to pray with the other members of the family ?

Does it not show them that we are unwilling to give unto the Lord the few pence which they are able to earn in that brief time ? And where is the consistency of such piety ? How are we to answer for these souls ? Family prayer is for the *whole* family, and all should be taught to unite in the singing and in the prayers.

A pious tradesman, conversing with a minister on family worship, related the following instructive circumstances respecting himself :

“ When I first began business for myself, I was determined, through grace, to be particularly conscientious with respect to family prayer. Accordingly, I persevered for many years in the delightful practice of domestic worship. Morning and evening every individual of my family was ordered to be present ; nor would I allow my apprentices to be absent on any account. In a few years, the advantages of these engagements manifestly appeared ; the blessings of the upper and nether springs followed me ; health and happiness attended my family, and prosperity my business. At length, such was the rapid increase of trade, and the importance of devoting every possible moment to my customers, that I began to think whether family prayer did not occupy too much of my time in the morn-

ing. Pious scruples arose respecting my intentions of relinquishing this part of my duty ; but, at length, worldly interests prevailed so far as to induce me to excuse the attendance of my apprentices, and not long after it was deemed advisable, for the more eager prosecution of business, to make the prayer with my wife, when we rose in the morning, suffice for the day.

“ Notwithstanding the repeated checks of conscience that followed this base omission, the calls of a flourishing concern, and the prospect of an increasing family, appeared so imperious and commanding, that I found an easy excuse for my fatal evil, especially as I did not omit prayer altogether. My conscience was now almost seared as with a hot iron ; when it pleased the Lord to awaken me by a singular providence.

“ One day I received a letter from a young man who had formerly been my apprentice, previous to my omitting family prayer. Not doubting but I continued domestic worship, his letter was chiefly on this subject : it was couched in the most affectionate and respectful terms ; but judge of my surprise and confusion, when I read these words : ‘ O, my dear master, never, never shall I be able sufficiently to thank you for the precious privilege with

which you indulged me in your family devotions ! O, sir, eternity will be too short to praise my God for what I learned there. It was there I first beheld my lost and wretched state as a sinner ; it was there that I first knew the way of salvation ; and there that I first experienced the preciousness of “ Christ in me, the hope of glory.” O, sir, permit me to say, never, never neglect those precious engagements ; you have yet a family, and more apprentices ; may your house be the birth-place of their souls !’ I could read no further ; every line flashed condemnation in my face. I trembled, I shuddered, I was alarmed lest the blood of my children and apprentices should be demanded at my soul-murdering hands.

“ Filled with confusion, and bathed in tears, I fled for refuge in secret. I spread the letter before God. I agonized, and—but you can better conceive than I can describe my feelings ; suffice it to say, that light broke in upon my disconsolate soul, and a sense of blood-bought pardon was obtained. I immediately flew to my family, presented them before the Lord, and from that day to the present I have been faithful, and am determined, through grace, that whenever my business

becomes so large as to interrupt my family prayer, I will give up the superfluous part of my business, and retain my devotion; better to lose a few shillings than to become the deliberate murderer of my family, and the instrument of ruin to my own soul."—*Arvine's Cyclopædia*.

4. Supposing this regular assembling of ourselves to be a daily observance in our houses, we may proceed to remark upon the three several parts of social worship, reading the Scriptures, singing, and prayer.

(1.) Our children and servants will learn more of the Scripture at our family-altar than anywhere else. The word of God should be read to them not as a dull formality, but as containing the most important instructions for time and for eternity. The head of the family himself should endeavor to gather a lesson from its pages every time he reads. To slur it over, to read it as a form, to enunciate its truths with carelessness, is to treat God's Word with irreverence. Very much of the profit of Scripture-reading is lost when the head of the family opens anywhere and reads the first passage which comes to his eye. "The whole counsel of God" thus fails to be brought before the family,

the same passages are frequently repeated, and thus the interest of variety is lost. Some, in whose judgment we have great confidence, insist upon the propriety of reading the *whole* Bible through consecutively. From this opinion we dissent, with becoming diffidence. That every one should read the entire volume in private, "genealogical tables and all," is unquestionably a duty, and must be profitable. The head of every family should teach those committed to his charge to search the Scriptures in this way. We confess, however, that we cannot see the propriety of persevering through such passages as occur, for instance, in the fifteenth and nineteenth chapters of Joshua, and many similar places in the Old Testament. It is all edifying. The disposition of the land of Canaan to the tribes of Israel by lot, showed the fulfillment of a wonderful prophecy, and on a genealogical table may hang a series of important arguments; and so, in our private reading, *the whole Bible* must be read and studied devoutly, but we cannot see that it is most profitable to read the whole to a family.* At the same time we must be allowed

* The other side of the question is forcibly stated by Dr. Alexander, in his "Thoughts on Family Worship," pp. 206, 207.

to say that we have a high respect for the pious *feelings* of those whose reverence for the Bible will not allow them to omit a single verse, although we differ from them in opinion. Such portions as are most appropriate to family reading might be read in the order in which they occur in the Bible, a chapter from the Old Testament in the morning, and one from the New Testament at night. It has been suggested that a course of subjects might be selected. "For instance, you might read the *parables* as one series, and the *miracles* of Christ as another. You might select the biographical portions, and read the lives of Adam, Noah, Abraham, Peter, Paul, &c." The reader will choose for himself; only let as much as possible of God's Word be heard by your family, and strive to interest them in the narrative, the precept, or the promise, by occasional simple, illustrative remarks, or short appropriate anecdotes. Frequently ask some member of the family, "Who said this?" "What does that mean?" and similar questions easily answered, and calculated to keep the attention fixed upon what is read. Above all, endeavor to practice as you read, and let all about you learn from your whole manner while reading, and from

your conduct subsequently, that yours is a practical faith in the divine origin of the Bible.

(2.) The service at our family-altar will be enlivened and improved if singing be made one of its parts. Music is a blessing from God. The family where there is no song is a family indeed unblest. Where there is little musical talent, even that little should be given to the Lord. Where there are children, they soon learn to take delight in singing, and the servants ought to be exhorted to join in this part of the worship. It will redeem the service from dullness. We have already alluded to the family devotion conducted by our Saviour with his disciples. The example of our Lord in any particular should not be lost upon us. He *sang* and *prayed*. Compare Matthew xxvi., 30, with John xvii. Our hymns are often full of petitions, and the music quickens our faculties. "Whoso offereth praise glorifieth Me." Then, "let everything that hath breath praise the Lord." Much of heaven is praise. They sing and shout at the throne. The song is the same—"the song of Moses and the Lamb." On earth our hearts should be tuned, and then, when called to the choirs

above, we will not be altogether ignorant of the theme or of the music.

In this service, also, an occasional question or remark, just before or just after singing a stanza, would tend to call attention to sentiments which otherwise might be passed over with negligence from frequent repetition. “Do we *feel* this gratitude which we are about to express to God for having kept us during the night?” Or, “Are we sincere in this confession of sin which we have made, or are about to make?” Or, “Do we intend to pay unto the Lord the vow which we have just uttered?” Such questions would make those to whom they were addressed feel that they must not come before God in a careless manner. They would be led to remember that what they say on earth is heard and remembered in heaven. Thus would that part of the service which is so cheering be made solemn; and our “holy mirth” would go up to the Lord as a sweet-smelling savor.

(3.) Prayer—united prayer—is a necessary part of family worship. This portion of duty should not be performed carelessly. We would premeditate before speaking to an earthly king:—the King of Heaven must be addressed with awe. If there be

anything in our method of conducting this part of worship which is calculated to make it dull to our servants and our children, we are bound to correct it, so that God's service may not be injured by our improprieties. It may be *too long*, and we have observed that as a general thing the devotion appeared to be inversely as the length of a prayer; that where men had nothing that lay like a load upon their hearts, and which they felt compelled to throw down before the Lord, they have felt at leisure to go coldly over many subjects, until the whole family has become wearied, and finally disgusted with the service. Where a man prays for everything, to say his prayer to-morrow must be a repetition of all or a part of the same. A few topics should be chosen and urged at the mercy-seat. The prayer may be *too short*. We may satisfy conscience by falling upon our knees, racing through a brief form, springing up, and running about our secular business,—but this is not *prayer*, whatever else it may be. There is no devotion there, and our families soon perceive it.—Sometimes the prayer is delivered in a whine or tone which gives it a sanctimonious, pretentious air, and destroys the feeling of devotion in those who

hear. With awe, humility, simplicity, and love, should we come into the presence of the Highest ; and, thus coming, we shall speak with dignity, without affectation, with a subdued and humble, but not cringing spirit, as friend to friend, an inferior, but not a slave to a superior who is great, and good, and wise, and condescending.

The lesson which is read from the Bible ought to have effect upon the prayer which follows. We should attempt to catch the spirit of the passage we have read. Its doctrines and precepts, its lessons and promises, should be made the basis of our thanksgiving, supplication, and confession. Two things are gained by this : first, the truths of the Scripture are impressed upon us ; second, a Scriptural variety is imparted to our prayers. The circumstances by which we are surrounded should be made matter of prayer. Sickness and health, prosperity and adversity, arrivals and departures, late news from distant friends, the conversation of the day, or of a short period just before prayers, the sermon lately heard, dispensations of God's providence to our neighbors, the events in the town, the general state of the Church or of the nation, the striking ecclesiastical and national

events which are occurring from time to time, the seasons, our plans and pursuits, these and a hundred other things may be in turn made the subject of our prayers to our Heavenly Father, who regards even the minutest matter which concerns us. Let us not forget to pray for any friend who is visiting our house and kneeling with us, nor the pastor of the particular church to which we belong, nor the Sunday-school teacher and the other instructors of our children, nor our own aged parents if they are living, nor the editor of the religious paper which is taken in our family, nor the sick whom we have visited during the day, nor the society, missionary station, or religious or benevolent enterprise in which any of our children are interested, or concerning which they may have been making inquiries,—let everything that reaches our circle be sanctified by our domestic piety. If our Christian charities and sympathies run out as they should, we shall never be at a loss for subjects. And family prayer should be made thus comprehensive. While, first of all, our own spiritual wants are told to our Father, and we pray earnestly for such things as we need, we must be careful not to narrow our hearts to the little group of which

we form a portion. The whole family must be animated with the fine, flowing, expansive spirit of our Holy Faith.

In our prayers, that they may produce the desired moral effect, we must appear to expect that God will hear us and answer us. Shall we *assume* this appearance? God forbid! Can we do it? No! Children detect such hypocrisy with remarkable quickness. How, then, shall it be accomplished? To *seem* good, *be* good; to *seem* to have faith, *have* faith. The character of the piety of the head of the family is to effect all the worship. If we realize God's presence, if we are in earnest in our desires, we will press our suit, the solicitude of our souls will come out in our tones, and language, and general manner; and the whole family will be brought into sympathy with us, and will learn to call upon God as one who is not very far off. This we must do, whether we use forms previously prepared, or speak in extemporaneous petitions. A scriptural form of prayer may be set on fire by the holy ardor of our souls, and be a burnt-offering pleasing to God, or we be stupid in using language of our own, our hearts unengaged, and our worship a mockery. Let him who leads the

devotion select his method for the particular occasion ; but, whatever that be, let him be sure that he means what he says, lest he present that abominable thing to God which the heart of the Lord loathes, *an unmeant prayer*.

Let the head of the family study the devotional parts of the Bible, especially the book of the Psalms, and enrich his mind with petitions which the Holy Ghost has inspired. Let him have in his closet-library a few books of prayers, such as Jenks', and Jay's, and Thornton's, and Berrian's. They are all easily procured. In his retirement, let him peruse these and the kindred books of private devotion, and then when he comes as the minister, and in some sort, priest of his family, to lead them to God in prayer, he will have his mouth filled with arguments, and the Spirit itself will help his infirmities, and the Lord in the heavens will hear, and the windows of heaven will be opened, and grace, and mercy, and peace, from God our Father, and from the Lord Jesus Christ, will rest upon his household, and his children will rise up and call him blessed ; and when he has gone to worship in the upper sanctuary, some one who has been instructed by his ministrations and incited by

his example, shall be raised to take his place, and thus shall his descendants be a seed to serve God down to the last generation.

§ PARTING WORDS.

It may be that some one, not a professor of the religion of our Lord Jesus Christ, has read these few pages to see what might be said upon this subject. Supposing such a one to be the reader now, it is natural to imagine him asking the question—Shall *I* institute family worship in my house? Friend, why not? You need God's blessing; so do your children; and His curse is upon you without it. Why not? Who shall hinder you? Perhaps your wife or some other member of your family is pious. You owe it to such a one to give her or him all aid in struggling against the tide of sin. But you say that you yourself are a sinner; then *you* need God's grace. Commence this work, and you may be converted in the very act of setting up the altar. But think a moment! If you are a sinner, you are on the road to ruin: will you draw your wife, your children, your servants with you down to the sides of the pit? Of course you have no heart for this work, and we have spoken to you

in this matter, to show you from another point the destructive character of your course of life. How vastly wrong that life must be if it is so far removed from all that is good that you cannot for a moment entertain the idea of doing that which, *because* it is so right, is so inconsistent with all the tenor of your practices! Cease to do evil. Seek the salvation of your own soul, and then you will be prepared to discharge the duties devolving upon you as a husband, a father, and a master.

But there are Christians to whom we must speak a few parting words. Perhaps, reader, you are in a family where there is no domestic worship, and have been excusing yourself from this duty because you are not the head. Is the head a member of the Church? If so, then you have grounds upon which you may safely address him upon this subject. Have you ever requested him to bring this blessing to the hearth-stone, where you have enjoyed so many happy hours? If not, are you guiltless? Can you conceive no plan by which you might so bring it about that domestic worship may be established under the roof that shelters you? If you can, and do not, are you guiltless? Perhaps the head is irreligious, and you are one of

the younger members. It is not altogether a natural state of things that you should be the leader in any domestic arrangement ; but should not the dreadful condition in which the family now is, without God's favor, under God's wrath, embolden and strengthen you to make the effort, to secure permission to conduct the service, and to discharge it faithfully before God ? Remember, "to him who knoweth to do good, and doeth it not, *it is sin.*" You may expect His blessing if you try. As your day, so shall your strength be. Your own Christian character will be strengthened ; you will be fitted by this effort to enter upon large fields of usefulness. "Go forward," is Israel's watchword. Try it—humbly, in God's name, try it ! You cannot tell the result ; but you know it is right, it is your duty, to strive to effect this great object. If you succeed, you will be withdrawing another family from the number of the heathen, and adding it to the number of the worshipers. You will have opened a fountain whose increasing stream may sweep in a wide and fertilizing circle through the Church, and descend, with its purifying influence, to ages far down in this world's history.

In the following examples, selected from Arvine's

Cyclopædia of Religious Anecdotes, you may find an incitement to make an effort in behalf of those you love.

The Son's Admonition.—My father, says Professor B., was one of those still men who, much as he thought of company, carried on *his* part of conversation in brief questions and monosyllabic answers. He had deceived himself into the belief that his talents were not such as to make it his duty to conduct family worship. With this view, he had lived for more than forty years, in every *other* respect a consistent Christian. A son, who, at the time referred to, was preparing for the ministry, and already licensed to preach, was spending a vacation at home—the last evening of his stay had arrived—the family Bible, as usual, is placed before him on the stand, with a request to lead in prayer. The thought occurred, that now for a year or more, whatever devotion might be *felt*, no voice of prayer could be heard in the family, except from the lips of strangers who should turn in for the night. The thought affected him, and endeavoring to use such a manner as would become him in addressing a father almost threescore years and ten, he said, “Father, I delight to lead in this ex-

ercise when at home, but I am affected with the thought that there is to be no more prayer here until I shall return. How is it that you have never established family prayer? I know the diffidence of your nature—I know it would be hard to overcome it—but would it not have been attended with satisfaction to yourself, and a blessing to your family worth a far greater sacrifice? You can ask a favor of a neighbor—to do the same thing with God, is prayer: and he greatly mistakes who thinks that the best prayer is that clothed in the most fluent language.” The old man was affected—said he knew that it was so—and then gave an account of his feelings and practice in this respect since the commencement of his Christian course. Tears glistened in the eyes of some unaccustomed to weep for sin, and the father’s expression gave encouragement to hope that the suggestion would not be in vain, and that an altar would still be erected whence incense and a daily offering should daily rise to Heaven. On the following day, before leaving, the son mentioned the scene of the previous evening to the minister of the place, who took an opportunity to add his influence to what had been said, and it proved effectual. The man

whose voice, though for forty years a professed Christian and a father, had never been heard in prayer by his children, at the age of threescore years and ten, commences the discharge of that duty in his family, and so far as I know, never ceases until the infirmities of age render it impossible. His children, ten in number, who had not before, have since professed the religion of Christ, though I cannot say how much the father's prayers had to do with this result.

Family Prayer by two Daughters.—A gentleman, residing in the western part of the State of New York, had sent two of his daughters to Litchfield to be educated. While they were there, God was pleased to bless the place with a revival of religion. The news of it reached the ears of their father. He was much troubled for his daughters, “apprehensive,” to use his own words, “lest their minds should be affected, and they be frightened into religion.”

Alive, as he thought, to their happiness, and determined to allay their fears, and quiet their distresses, he sent a friend to Litchfield, with positive orders to bring them immediately home, that they might not be lost to all happiness and hope, and

consigned to gloom and despondency. The messenger departed on his errand. But they had already chosen Christ for their portion, and had resolved that, whatever others might do, they would serve the Lord.

They returned to their father's, not overwhelmed, as he expected, with gloom and despondency, but with hearts glowing with gratitude to God, and countenances beaming with serenity and hope. Indeed, they rejoice in the Saviour. Soon after their return they were anxious to establish family worship. They affectionately requested their father to commence that duty. He replied that he saw no use in it. He had lived very well more than fifty years without prayer, and he could not be burdened with it now. They then asked permission to pray with the family themselves. Not thinking they would have confidence to do it, he assented to the proposition.

The duties of the day being ended, and the hour for retiring to rest having arrived, the sisters drew forward to the stand, placed on it the Bible; one read a chapter—they both kneeled—the other engaged in prayer. The father stood, and while the humble, fervent prayer of his daughter was ascend-

ing to heaven, his knees began to tremble ; he also kneeled, and then became prostrate on the floor. God heard their prayer, and directed their father's weeping eyes, which had never shed tears of penitence before, to the Lamb of God who taketh away the sin of the world.

Happy family ! a believing father, and believing children ! whose God is the Lord. .

Family Worship Established by a Child.—A boy, about fourteen years of age, who had learned, at one of the schools belonging to the Gaelic Society, the value of his own soul, was deeply impressed with the importance of family religion. As none of the family could read but himself, he intimated his intention of establishing family worship. No answer was made, no opposition started, and as little encouragement given. Still, he made the attempt. He read the Scriptures, and prayed for himself and all present. The rest of the family looked on. Alone he continued to worship God in this manner for some time, the others being merely spectators ; but at length, one after another sunk down on their knees beside him, until the whole domestic circle united in the hallowed exercise ; the gray-headed father kneeling down beside his

child, and joining in his artless aspirations to God, the Father of all.

“ Sir, who have you been talking with ?”—There lived in the town of ——, in Vermont, a man who had a large family of children. He was poor; and unable to keep them at home, he put some of them away from him to live. It was the favored lot of a little girl, I think, about eight years of age, to fall into a family where daily prayers were offered up to Almighty God. Prayer she was unacquainted with. The subject was new to her. At home she never heard a prayer. An astonishment seized her, when she saw her master, night and morning, standing in one corner of the room, talking, as she termed it, with something that she could not see. An anxiety swelled in her little bosom to know who it could be. Unwilling to ask one of the family with whom she lived, yet, solicitous to know, she obtained leave to go home. She had hardly reached the lonely cottage, before she asked her mother who it was that her master talked with, when standing in the corner of the room night and morning. She told her that she did not know, being herself a heathen, though in a Christian land. Not satisfied, she asked her

father, who answered, in a thoughtless and inhuman manner, "The devil, I suppose." The little inquisitive child returned uninformed to her master, where she witnessed the same promptitude and holy ardor as before. Not many days had elapsed, before she summoned fortitude enough to put the question.

One morning, after her master had been talking with the unknown being, she stepped up before him, and said, "Sir, who have you been talking with this morning?" The question was so unexpected, and from such a source, that at first he felt unable to answer her; and was unusually impressed with the importance of the duty of prayer, and the weight of obligation resting upon him to approach God aright. But after recollecting himself a little, he said, and that with reverence, "I have been trying to talk with God." "God," said she, with astonishment, "where is he? where does he live?" &c. Many questions of a similar nature she put with much interest and feeling, to which her master gave her such answers as were calculated to awaken the liveliest feelings of her mind, in regard to Jehovah. After she had learned all her little mind could retain of divine things, she desired to go home and see her parents, with an

earnestness that could not be resisted. Go she must : leave was granted ; she went home to her father's cottage, a place where prayer was not wont to be made, with her little bosom beating with a high tone of pious feeling, in view of the importance of prayer. She went to her father, and said, " Father, pray." She urged with warmth a compliance ; but he utterly refused. She then went to her mother, and asked her to pray ; but with no better success. She could not endure it any longer ; her feelings must vent themselves in words. She said, " Let us pray." She knelt down and prayed, and it appears to me that Scripture was fulfilled. " The effectual, fervent prayer of the righteous availeth much." In answer to her prayer, both of her parents were brought under conviction, which terminated in hopeful conversion to God. And this was the beginning of an extensive revival of religion.

" The republic is at the firesides," said the Roman orator :—the *Church is there, too*. How greatly shall we be rewarded if we have strengthened the purposes or assisted the methods of any man who already has his family trained to habits of domestic piety ! It is a small field, but it is the nursery of the Church. Persevere, brother wor-

shiper! The little ones at your side are growing for the pulpit, for the religious press, for the place of social prayer, for the committee of Christian enterprise. Fill them with the truth, breathe over their widening path the breath of a father's prayer, and expect—as you *may* expect—the blessing of the Highest on their souls. Family prayer will not save our children. We all know this. But we know, also, that it will place them under the most favorable circumstances. Faith cometh by hearing, and hearing by the word of God. It is enthusiasm to expect the blessing of the Lord without using the means which He has appointed. And these means should be used with faith. The promise is to us and to our children. We may expect His blessing who “keepeth mercy for thousands (of generations) of those that love Him,” if our children are taught from their infancy to love Him and to walk in His ways. And here it may be well for those of us who are attempting to discharge this duty, to remember that it is necessary, to the full effect of this labor, that our lives be consistent therewith. We shall harden the hearts and strengthen the skepticism of our families, if we pray for the coming of Christ's kingdom, and act so as to prevent its es-

tablishment, if we pray for blessings and show by our lives that we do not desire them, if we profess upon our knees to believe that the eye of the Lord is upon us, and then indulge those tempers and speak those words which show that we have not the Lord in our thoughts all the day long, if we treat God's providence and the plan of human redemption, and eternity, with its holy heaven and its horrible hell, as solemn verities, in the prayers which we offer, and yet so shape our paths, our business, and our pleasures, as if those things were only parts of a cunningly-devised fable, so cunningly devised that we must express our belief in them, yet so certainly fables that they are not to stand in the way of our gain or our enjoyment. Let us so live that family prayer may manifestly be only one of the developments of that love for Jesus which should rule our hearts more than any passion.

A last word to the householder who has never yet led his family to the Lord for His blessing. You profess to believe in the revelations of the Bible, that there is a judgment, and a world of woe, and a glorious heaven. You have clothed, fed, educated your children. You have given them comforts. Perhaps you are rich, and have given

them luxuries. You have endeavored to introduce them to the best society. But, you have never assembled them for worship. The appeal is made to the heart of a parent. Your child must die. You can scarcely believe it, but you know it must be so. In that dread hour when you see a thousand precious clustering hopes going down into the grave, when you can scarcely bear the blow, when you would give all you have ever inherited or earned to bribe inexorable death, and hold your child to your embraces still,—while standing breathless in that curtained room in which you have so long watched the work of ruin as it has gone noiselessly on, that child may call you to him and say—O, could you bear it?—“Father, you have been kind to me, you have done much for me, but I must leave you now. Father, I am not ready to die. I am a sinner. Father, I have never heard you pray. O, if you had *only* prayed with us all, I might have been arrested and saved. Farewell, father ; I forgive you, may God also forgive you !” —Could you bear that ? It may be in reserve for you. Avert it while you may.

You may die before your children. If you do, you will not leave behind an indubitable testimony

for Jesus. Your pastor and your family will reflect with pain upon your unfaithfulness in this particular. If you have had no family altar, your children have lacked a Christian education, and in learning them, it must be with the distressing thought that you have been faithless to your dearest. And there is the bar of God, the judgment-seat of Christ. Pastor, and wife, and children, and servants will meet you there : to none of these have you been faithful. The Church, so injured by your example, lacking so many blessings, because you had no altar at your home, will rise up against you. And the privileges and mercies you have enjoyed, but have not improved, will speak against you. How can you answer for these ? Be wise : commence now. Say to your family, " O COME, LET US SING UNTO THE LORD : LET US MAKE A JOYFUL NOISE TO THE ROCK OF OUR SALVATION. LET US COME BEFORE HIS PRESENCE WITH THANKSGIVING, AND MAKE A JOYFUL NOISE UNTO HIM WITH PSALMS. FOR THE LORD IS A GREAT GOD, AND A GREAT KING ABOVE ALL GODS.—O COME, LET US WORSHIP AND BOW DOWN : LET US KNEEL BEFORE THE LORD OUR MAKER. FOR HE IS OUR GOD ; AND WE ARE

THE PEOPLE OF HIS PASTURE, AND THE SHEEP OF HIS HANDS." Do this : and when your heart and your flesh fail, there will be those whom you have trained to pray, filling your chamber with the breath of devotion, circling your bed with the power of faith, and commending your departing spirit to your God and to their God, to your Father and their Father.

ORDER OF FAMILY PRAYER

FOR

SUNDAY MORNING.

LESSON FOR THE FIRST SUNDAY MORNING IN
THE MONTH.

EXODUS XXXI

AND the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations, that ye know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath, therefore: for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath-day, he shall surely be put to death. Where-

fore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever : for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.

NUMBERS XV.

And while the children of Israel were in the wilderness, they found a man that gathered sticks on the Sabbath-day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall surely be put to death ; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp and stoned him with stones, and he died ; as the Lord commanded Moses.

EZEKIEL XX.

I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and showed them

my judgments, which if a man do, he shall even live in them. Moreover, also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness : they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them : and my Sabbaths they greatly polluted : then I said, I would pour out my fury upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out : Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands ; because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths : for their heart went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with

their idols : I am the Lord your God ; walk in my statutes, and keep my judgments, and do them ; and hallow my Sabbaths ; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Notwithstanding, the children rebelled against me : they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them : they polluted my Sabbaths : then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. Nevertheless, I withdrew my hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. I lifted up my hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries ; because they had not executed my judgments, but had despised my statutes, and had polluted my Sabbaths, and their eyes were after their fathers' idols.

LESSON FOR THE SECOND SUNDAY MORNING IN
THE MONTH.

NEHEMIAH XIII.

IN those days saw I in Judah some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses ; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath-day : and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath-day ? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city ? yet ye bring more wrath upon Israel by profaning the Sabbath. And it came to pass, that, when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath : and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath-day. So the mer-

chants and sellers of all kinds of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath. And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath-day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

JEREMIAH XVII.

Thus said the Lord unto me: Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem. And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates: thus saith the Lord; Take heed to yourselves, and bear no burden on the Sabbath-day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath-day, neither do ye any work, but hallow ye the Sab-

bath-day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath-day, but hallow the Sabbath-day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord. But if ye will not hearken unto me to hallow the Sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

LESSON FOR THE THIRD SUNDAY MORNING IN
THE MONTH.

PSALM V.

GIVE ear to my words, O Lord, consider my meditation. Harken unto the voice of my cry, my King, and my God : for unto thee will I pray. My voice shalt thou hear in the morning, O Lord ; in the morning will I direct my prayer unto thee, and will look up. For thou art not a God that hath pleasure in wickedness : neither shall evil dwell with thee. The foolish shall not stand in thy sight : thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing : the Lord will abhor the bloody and deceitful man. But as for me, I will come into thy house in the multitude of thy mercy : and in thy fear will I worship toward thy holy temple. Lead me, O Lord, in thy righteousness, because of mine enemies ; make thy way straight before my face. For there is no faithfulness in their mouth ; their inward part is very wickedness ; their throat is an open sepulchre ; they flatter with their tongue. Destroy thou them, O God ; let them fall by their own counsels ; cast them out in the multitude of

their transgressions ; for they have rebelled against thee. But let all those that put their trust in thee rejoice : let them ever shout for joy, because thou defendest them : let them also that love thy name be joyful in thee. For thou, Lord, wilt bless the righteous ; with favor wilt thou compass him as with a shield.

PSALM XLVIII.

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. For lo, the kings were assembled, they passed by together. They saw it, and so they marveled ; they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail. Thou breakest the ships of Tarshish with an east wind. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God : God will establish it for ever. Selah. We have thought of thy loving-kindness, O God, in the midst of thy temple. According to thy name, O God, so is thy

praise unto the ends of the earth : thy right hand is full of righteousness. Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her : tell the towers thereof. Mark ye well her bulwarks, consider her palaces ; that ye may tell it to the generation following. For this God is our God for ever and ever : he will be our guide even unto death.

ANOTHER LESSON FOR THE THIRD SUNDAY
MORNING IN THE MONTH.

PSALM LXVI.

MAKE a joyful noise unto God, all ye lands. Sing forth the honor of his name : make his praise glorious. Say unto God, How terrible art thou in thy works ! through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee ; they shall sing to thy name. Selah. Come and see the works of God ; he is terrible in his doing toward the children of men. He turned the sea into dry land : they went through the flood on foot : there did we rejoice in him. He ruleth by his power for ever ; his eyes behold the nations :

let not the rebellious exalt themselves. Selah. O bless our God, ye people, and make the voice of his praise to be heard : Which holdeth our soul in life, and suffereth not our feet to be moved. For thou, O God, hast proved us : thou hast tried us, as silver is tried. Thou broughtest us into the net ; thou laidest affliction upon our loins. Thou hast caused men to ride over our heads ; we went through fire and through water ; but thou broughtest us out into a wealthy place. I will go into thy house with burnt-offerings : I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble. I will offer unto thee burnt-sacrifices of fatlings, with the incense of rams ; I will offer bullocks with goats. Selah. Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me : But verily God hath heard me ; he hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor his mercy from me.

PSALM CXXII.

I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together : whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem : they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good.

LESSON FOR THE FOURTH SUNDAY MORNING
IN THE MONTH.

PSALM LXXXVII.

His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah. I will make mention of Rahab and Babylon to them that know me : behold Philistia, and Tyre, with Ethi-

opia ; this man was born there. And of Zion it shall be said, This and that man was born in her ; and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah. As well the singers as the players on instruments shall be there : all my springs are in thee.

PSALM LXXXIV.

How amiable are thy tabernacles, O Lord of hosts ! My soul longeth, yea, even fainteth for the courts of the Lord : my heart and my flesh crieth out for the living God. Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God. Blessed are they that dwell in thy house : they will be still praising thee. Selah. Blessed is the man whose strength is in thee : in whose heart are the ways of them : Who passing through the valley of Baca make it a well ; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God. O Lord God of hosts, hear my prayer ; give ear, O God of Jacob. Selah. Behold, O God our

shield, and look upon the face of thine anointed
For a day in thy courts is better than a thousand
I had rather be a door-keeper in the house of my
God, than to dwell in the tents of wickedness. For
the Lord God is a sun and shield : the Lord will
give grace and glory ; no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee.

LESSON FOR THE FIFTH SUNDAY MORNING IN
THE MONTH.

MARK XVI.

AND when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun ; and they said among themselves, Who shall roll us away the stone from the door of the sepulchre ? (And when they looked, they saw that the stone was rolled away,) for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment ; and they were affrighted. And he saith unto them, Be not

affrighted : ye seek Jesus of Nazareth, which was crucified : he is risen ; he is not here : behold the place where they laid him. But go your way, tell his disciples and Peter, that he goeth before you into Galilee : there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre ; for they trembled, and were amazed ; neither said they anything to any man ; for they were afraid. Now, when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue : neither believed they them. Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is bap-

tized shall be saved ; but he that believeth not shall be damned. And these signs shall follow them that believe : In my name shall they cast out devils ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

On the morning of a COMMUNION SABBATH the following Lesson may be used.

MARK XIV.

And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover ? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water : follow him. And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-

chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily, I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the king-

dom of God. And when they had sung a hymn, they went out into the mount of Olives.

I COR. XI.

For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread : And when he had given thanks, he brake it, and said, Take, eat : this is my body, which is broken for you ; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be

judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home : that ye come not together unto condemnation.

After the Morning Lesson may follow the TEN COMMANDMENTS, which the whole family may repeat together, or the head of the family repeating one, may be answered by the other members of the family repeating the next, and so alternately.

Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, nor the likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them. For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me ; and showing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain : for

the Lord will not hold him guiltless that taketh his name in vain. Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work ; but the seventh day is the Sabbath of the Lord thy God : In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : Wherefore the Lord blessed the Sabbath-day, and hallowed it. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Then may a Hymn be sung by the whole family. After which the person who conducts the service may use the following prayer ; or, prayer may be offered first, then a hymn be sung with an appropriate dox-

ology, after which the Apostolic benediction may be pronounced.

Almighty and Most Merciful God, our Heavenly Father, who hast made us to know and serve Thee on earth and to enjoy Thee in Heaven, look down from Thy high and holy dwelling-place upon us who have our habitations in the dust, and so enlighten us by Thy Holy Spirit, and strengthen us by Thy heavenly grace, that all our prayers may be offered to Thy Divine Majesty in humility, penitence, and faith.

We adore Thee that Thou hast called us to a knowledge of Thyself, that Thou hast appointed Thy Sabbaths upon earth, and established Thy Church among men. And now we beseech Thee to prepare our hearts to worship Thee all this day in spirit and in truth. Cleanse the thoughts of our hearts by the inspiration of Thy holy word. May the words of our mouths and the meditations of our hearts be acceptable in Thy sight, O Lord, our strength and our Redeemer. Send the Spirit of truth into our minds this day, that we may understand the teachings of the Sacred Scriptures. Grant us the spirit of grace and of supplication

Help us to offer to Thee the sacrifice of thanksgiving on this Thy day which Thou hast made, and to pay our vows unto the Lord in the sight of all Thy people. May we see the beauty of the Lord in Thy temple. Help us to banish all vain and worldly thoughts from our minds. May no remembrances of the business and pleasure of the past, may no care and anxiety for the future, interrupt our worship. Help us to receive with meekness the engrafted word, which is able to make us wise unto salvation. And we humbly supplicate God that He will bless our pastor this day with bodily and spiritual strength, and give him encouragement in the labors of the ministry, that so he may be a great blessing to us; and may we never be an affliction to him. May no member of our family do those things which weaken the hands of the pious and strengthen the hands of the wicked. In all our walk this day may we be thoughtful and prayerful, remembering the Sabbath to keep it holy, and waiting upon the Lord so that we may renew our spiritual strength. Upon all who this day labor and pray for the extension of Christ's kingdom send down the Holy Ghost, that they may be abundantly refreshed and

strengthened ; and let all the congregations of Thy people be made to rejoice in that King whom Thou hast set upon Thy holy hill of Zion.

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All these mercies, and whatever is best for us, we ask for the sake of our Lord and Saviour Jesus Christ.

Our Father who art in heaven, hallowed be thy name ; thy kingdom come ; thy will be done on earth as it is in heaven : give us this day our daily bread ; and forgive us our trespasses as we forgive them that trespass against us ; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

SUNDAY EVENING.

To the usual lesson for the evening may be added one of the following Psalms. It may be found profitable to vary the service by letting the whole family repeat the alternate verses.

FIRST SUNDAY EVENING IN THE MONTH.

PSALM IV.

1. Hear me when I call, O God of my righteousness : thou hast enlarged me when I was in distress ; have mercy upon me, and hear my prayer.

2. O ye sons of men, how long will ye turn my glory into shame ? how long will ye love vanity, and seek after leasing ? Selah.

3. But know that the Lord hath set apart him that is godly for himself ; the Lord will hear when I call unto him.

4. Stand in awe, and sin not : commune with your own heart upon your bed, and be still. Selah.

5. Offer the sacrifices of righteousness, and put your trust in the Lord.

6. There be many that say, Who will show us any good ? Lord, lift thou up the light of thy countenance upon us.

7. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

8. I will both lay me down in peace, and sleep :
for thou, Lord, only makest me dwell in safety.

SECOND SUNDAY EVENING.

PSALM CXXI.

1. I will lift up mine eyes unto the hills, from
whence cometh my help.

2. My help cometh from the Lord, which made
heaven and earth.

3. He will not suffer thy foot to be moved : he
that keepeth thee will not slumber.

4. Behold, he that keepeth Israel shall neither
slumber nor sleep.

5. The Lord is thy keeper : the Lord is thy
shade upon thy right hand.

6. The sun shall not smite thee by day, nor the
moon by night.

7. The Lord shall preserve thee from all evil :
he shall preserve thy soul.

8. The Lord shall preserve thy going out and
thy coming in from this time forth, and even for
evermore.

THIRD SUNDAY EVENING.

PSALM XXVII.

1. The Lord is my light and my salvation ; whom shall I fear ? the Lord is the strength of my life ; of whom shall I be afraid ?

2. When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3. Though a host should encamp against me, my heart shall not fear : though war should rise against me, in this will I be confident.

4. One thing have I desired of the Lord, that will I seek after ; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

5. For in the time of trouble he shall hide me in his pavilion : in the secret of his tabernacle shall he hide me ; he shall set me up upon a rock.

6. And now shall my head be lifted up above mine enemies round about me : therefore will I offer in his tabernacle sacrifices of joy ; I will sing, yea, I will sing praises unto the Lord.

7. Hear, O Lord, when I cry with my voice : have mercy also upon me, and answer me.

8. When thou saidst, Seek ye my face ; my heart said unto thee, Thy face, Lord, will I seek.

9. Hide not thy face far from me ; put not thy servant away in anger : thou hast been my help ; leave me not, neither forsake me, O God of my salvation.

10. When my father and my mother forsake me, then the Lord will take me up.

11. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

12. Deliver me not over unto the will of mine enemies : for false witnesses are risen up against me, and such as breathe out cruelty.

13. I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

14. Wait on the Lord : be of good courage, and he shall strengthen thy heart : wait, I say, on the Lord.

FOURTH SUNDAY EVENING.

PSALM CXXVII.

1. EXCEPT the Lord build the house, they labor in vain that build it : except the Lord keep the city, the watchman waketh but in vain.

2. It is in favor you to rise up early, to sit up

late, to eat the bread of sorrows : for so he giveth his beloved sleep.

3. Lo, children are a heritage of the Lord : and the fruit of the womb is his reward.

4. As arrows are in the hand of a mighty man ; so are children of the youth.

5. Happy is the man that hath his quiver full of them : they shall not be ashamed, but they shall speak with the enemies in the gate.

FIFTH SUNDAY EVENING.

PSALM XCII.

1. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High.

2. 'To show forth thy loving-kindness in the morning, and thy faithfulness every night.

3. Upon an instrument of ten strings, and upon the psaltery ; upon the harp with a solemn sound.

4. For thou, Lord, hast made me glad through thy work : I will triumph in the works of thy hands.

5. O Lord, how great are thy works ! and thy thoughts are very deep.

6. A brutish man knoweth not ; neither doth a fool understand this.

7. When the wicked spring as the grass, and when all the workers of iniquity do flourish ; it is that they shall be destroyed for ever :

8. But thou, Lord, art most high for evermore.

9. For lo, thine enemies, O Lord, for lo, thine enemies shall perish ; all the workers of iniquity shall be scattered.

10. But my horn shalt thou exalt like the horn of a unicorn : I shall be anointed with fresh oil.

11. Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me.

12. The righteous shall flourish like the palm-tree : he shall grow like a cedar in Lebanon.

13. Those that be planted in the house of the Lord shall flourish in the courts of our God.

14. They shall still bring forth fruit in old age ; they shall be fat and flourishing ;

15. To show that the Lord is upright : he is my rock, and there is no unrighteousness in him.

SUNDAY EVENING PRAYER.

O GOD, the Father of the spirits of all flesh, we, Thine unworthy children, come unto Thee again this night, gratefully returning thanks for the manifold mercies shown us through this day. We praise and magnify Thy Holy Name that Thou hast kept our eyes from tears, our feet from falling, and our souls from death. We thank Thee that we have been permitted to sing Thy praises in Thy Church, to unite in the prayers and supplications of Thy saints, and to hear Thy most holy word. Forgive the sins of our holy things. Remember not against us the hardness of our hearts and the wanderings of our minds, but grant us grace ever hereafter to worship and serve Thee with reverence and with godly fear. Help us in all our works this week to remember Thy commandments to do them. Take away the evil heart of unbelief from us, and give us pure, and gentle, and affectionate hearts. We know that we ought to love Thy Son Jesus Christ our Lord. We acknowledge that we do not love Him enough, and that we do not feel how He has loved us. O manifest Him unto us as our Saviour, and from

week to week and from day to day, may He appear unto us as the fairest among ten thousand and altogether lovely. Save us from trusting to our public acts of worship, to anything we have done or can do, but grant unto us the regeneration of our souls, and a daily spiritual communion with Christ. The Lord grant that His word, as this day preached all over the world, may be quick and powerful. Help all Christian people to feel how blest they are in seeing and hearing these things, which Kings and Prophets long desired, but never saw; and grant them a heart to extend all the blessings of our most Holy Faith to the ends of the earth. O send out Thy light and Thy truth. Let the nations that sit in darkness soon see the glory of God shining in the face of Jesus.

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When we lay us down to rest, our trust is in Thee. Save us from the pestilence that walketh in darkness. Thou hast been about our path, O be about our bed. May we be saved from all sudden alarms and amazements, and rise in the morning refreshed by our sleep, strong in the Lord, and in the power of Thy might to do all

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Thy Holy will. And finally, when we come to lie down in the grave, may we rest in hope, and on the morning of the resurrection rise with the just to the enjoyment of Thy presence, to the everlasting worship of Heaven, where there is no night, and where we will praise Thee, O Father, and Thy Son our blessed Saviour and the Holy Spirit, evermore.

Our Father, who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

MONDAY MORNING.

O LORD, our Heavenly Father, who hast brought us to the beginning of this another day, defend us therein by Thy mighty power. Grant that we may not fall into any danger, nor indulge ourselves in any sins, but may we be governed by Thy Holy word, and guided by Thy Holy Spirit, and cleansed

by Thy Holy blood, so as to be acceptable in Thy sight. Grant us grace, merciful Father, to bear in our memory, and to carry out in our lives this week, all that we learned of Thy righteous will on Thy Holy Day. Wherever we go, may we remember that Thou seest us. With whatever fierce temptations Satan may beset us, may we fly to Thee for succor and deliverance. And if he shall come to us as an angel of light, grant us Thy Holy Spirit, that we may not be ignorant of his devices. May we this week avoid all evil ; may we do all the good we can to the bodies and souls of men ; may we discharge every duty which Thou hast enjoined upon us ; and in all things live as seeing Him who is invisible. O restrain us from the evils and follies into which we are prone to fall ; and quicken us to the offices and duties which we are loth to perform.

Teach us, O Lord, to use this world as not abusing it ; and so to enjoy the things that are in it, that they may not engross our affections. Whatever we have of the world, O let it be sanctified to us by the word of God and prayer. And whatever we may want of the things of this life, leave us not destitute of the things which accompany sal-

vation ; but do Thou adorn our souls with all the graces of Thy Holy Spirit, that we may glorify Thee in all things, and that our conversation may be such as becometh the Gospel of our Lord and Saviour Jesus Christ. And if it shall be Thy righteous will to remove us from earth this week, may we be found of our Lord, watching and faithful, and ready to give up our spirits with joy into the hands of our Redeemer.

And while we may pray for ourselves, we humbly supplicate Thy blessings in behalf of all who praise and serve Thee. Strengthen them in Thy service, and let all the families and nations of the earth avoid all causes of strife, and live together in the peace of God, and in the love of Jesus.

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And now, Lord, condescend to us, and hear us, and consider our meditation. Hear our voice early in the morning, and turn not away from our supplications. Tarry not, O Lord, but help us, as Thou hast in past times, and we will rejoice under the shadow of Thy wings. Our souls hang upon Thee. Thou upholdest us. O guide us by thy counsel, and afterward receive us unto glory,

through the merits of Thy Son our adorable Saviour, Jesus Christ.

Our Father, &c.

MONDAY EVENING.

O LORD, Thou art nigh unto them that are of a contrite heart, and wilt save such as be of an humble spirit. Thou art full of compassion and mercy, long-suffering, and plenteous in goodness and truth. Turn thou unto us, O Lord, and have mercy upon us, and give Thy strength unto Thy servants, and show us some token for good. Consider and hear us, O Lord our God, for we confess and bewail our sins, and desire to turn from them with full purpose of heart. It is of Thy great forbearance that we have been spared during this day. For all the good Thou hast granted, for all the evil Thou hast withheld, make us truly grateful; and let Thy mercies lead us to repentance. May we not take the continuance of our lives as a thing of course, but receive every hour as a special gift, and use it in the remembrance that for all the improvement we may therein make, and for all the good we may therein do, we must give a strict account.

Forgive us the faults and pardon us the sins we have this day committed. O, let us not go to our beds as the brute beasts that think not ; but calling to mind all we have done, and humbling ourselves before Thee, and trusting in the merits and mediation of Thy Son Jesus Christ our Saviour, may we have a full forgiveness, and the Spirit of the Lord bearing witness with our spirits that we are the children of God. And being refreshed with sleep when the season thereof shall arrive, may we wake in the morning and find Thee still with us : and strong in the Lord, and in the power of Thy might, may we enter upon the duties and joys of another day. O Lord, make ours truly a Christian family. Grant unto us, whom Thou hast placed in the responsibility of being head of this family, that meekness of wisdom and that beauty of holiness which shall ever give us such influence over all that are with us, that we may be able to lead them to Jesus. Bless our parents. Even down to hoary hairs be their stay. Let their prayers in our behalf be returned a hundred-fold into their own bosoms. May they see their virtues by the grace of God reproduced in us. May they find in Thee a gentle and compassionate Father, and in heaven

an exalted and enduring home. We pray for our servants, that they may be made the servants of the living God. May they be so faithful to us, and we so faithful to them, that we shall not have occasion to upbraid each other at the judgment-seat of Christ. Strengthen and console them in their labors with the graces of Thy Spirit, and the hope of everlasting reward. Have compassion on our dear children. Save them from the follies and dangers of youth, and make them obedient in all things. Prepare them for Thy future service ; and when they shall have done Thy will upon earth, may they be joint-heirs with us in that inheritance which Thou hast prepared for all who love Thee.

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Hear us, Heavenly Father, and answer us in these our prayers, through Jesus Christ Thy Son, our Lord.

Our Father, &c.

TUESDAY MORNING.

THE angels veil their faces before Thee, O Lord, and shall not dust and ashes be humbled in the presence of Thy Majesty ? O Lord, we are afraid

that we have offered unto Thee too often the expressions of our lips, while our hearts have not been in them. Pardon this our great sin, and grant us grace to be sincere in every act of worship. O, may we not confess sins of which we are not conscious, which we do not deplore, and are not willing to forsake. O, may we not thank Thee for Thy blessings, while we do not feel how great and how precious they are. O, may we not ask for mercies which we do not really desire. But, good Lord, help us ever to worship Thee with reverence and with godly fear, so that we may be heard when we call upon Thee in the name of Jesus Christ.

We have been spared to see the light of another day, not because of any merit there is in us, but of Thy great goodness, O Lord, who dost live and govern all things. Help us to number our days so as to apply our hearts unto wisdom, and as we grow in old age, may we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Grant that every good disposition may be formed in us by the daily study of Thy Holy word, which is able to make us wise unto salvation. May we have that faith in Christ which will break down our pride, root out our selfishness, and stir up our activities. Grant us grace to lead lives of

faith in Jesus, so that our daily work may be sanctified, and all the labors of our hands being begun in Him and completed for Him, may be performed with satisfaction to our own spirits, and bring glory to His excellent name. Help us to adorn the doctrine of God our Saviour in all things, even in the meanest offices of life which we may be called to perform. In all our business, may we remember that a review of the transactions with which we are connected will be had at Thy dread bar, and may we do all things heartily as unto God, and not unto man.

We pray for the Church throughout the world, that all Thy followers may be true-hearted and humble, walking in the footsteps of Jesus, avoiding even the appearance of evil, and keeping themselves unspotted from the world. Save Thy Church from the evils which backsliders, apostates, and hypocrites would bring upon it. Keep Thy ministers holy, and Thy people pure. Save the Church from the curse of formality, from man-worship, from a vain and worldly spirit, and from covetousness, which is idolatry. Animate Thy people with strong desire to spread the Gospel over the earth, and may no labors be considered by them too arduous, no sacrifices too great, to

promote the Redeemer's kingdom. Grant that our family may not be behind in any good work. Make us unselfish. Let the mind which was in Jesus be also in us, that we may have the honor of being His friends and the happiness of entering into His joy.

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All that we desire now and ever is asked in the name and through the infinite mercies of Christ, our Mediator.

Our Father, &c.

TUESDAY EVENING.

O LORD, the heaven is Thy throne and the earth is Thy footstool, and yet Thou hast graciously promised to look to that man who is poor and of a contrite spirit and trembleth at Thy word. Regard us in Thy tender compassion. We humble ourselves under Thy mighty hand. We are not worthy to be called Thy children, O Father; neither are we worthy to be of the number of Thy servants. We have done wrong so often, we have sinned against such light and such love, amid so many mercies and kindnesses from the Lord, that

we are ashamed this evening, and bow us in the dust before our Maker. But Thou art not willing that we should perish. Thou hast given Thy Son to die for our sins. Thou hast filled Thy word with great and precious promises. We come pleading those promises. We come presenting again the plea of the adorable Redeemer's death. O, for Christ's sake, have mercy upon us. Pardon and forgive us as individuals, and if as a family we have failed this day to hold forth the word of Life, if those who have come from beneath our roof have gone away unblest because of our worldly-mindedness and vanity, if the slightest root of bitterness has sprung up in our midst, if we have failed to bear with each other and to pray for each other, if any undue severity or any carelessness or looseness has been manifested in our attempts to discharge our duties, the Lord have mercy upon us, help us to make humble confession, to avoid hereafter the occasion of evil, and to trust in the blood and merits of Jesus Christ for final redemption.

Every day shows us, Heavenly Father, how uncertain is this life. Grant that amidst its changes our hearts may be fixed where there are true, and

pure, and permanent joys. Let the main tendency of our hearts be heavenward. May our treasure be laid up in the skies, may our hearts be there, may we hourly journey thither. O, grant us grace to consider no burden too heavy to be borne, no cross too bitter to be endured, no foe too fierce to be met, so that we may do all Thou wouldst have us to do, so that we may be made meet to be partakers of the inheritance of the saints in light, so that at the last an abundant entrance may be ministered unto us into Christ's everlasting kingdom.

And now, Lord, we adore Thee as well for our temporal as for our spiritual favors. We thank Thee that this day we have not lacked bread, we thank Thee that our reason has been continued to us, and that so many domestic comforts still surround us. We bless Thee for the advantages of living in a free and prosperous country. For our civil privileges, for our social enjoyments, for all our gifts of nature, of fortune and of grace, we render Thee our humble and hearty thanks. May we never forget that every good and every perfect gift is from above, and cometh down from Thee, the Father of Lights, with whom is no variableness or shadow of turning.

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And now we commit to Thy hands our children, our servants, our friends, and all that pertains to our interests, humbly beseeching Thee to have a Fatherly care over us in the hours of sleep, and to bring us, at the last, to Thy abode and Thy glory, through Jesus Christ our Lord.

Our Father, &c.

WEDNESDAY MORNING.

LORD, we rejoice that Thou art King, that all power is in Thy hands, for we know that Thou art merciful, and although clouds and darkness are round about Thee, that righteousness and judgment are the habitation of Thy seat. In all our perplexities, amid the things that are too deep for our poor finite minds, we would trust in Him who is able to bring to pass all the counsels of His will, to lead us a way we have not known, to do for us exceeding abundantly above all we can ask or even think.

And now, Father, receive our most humble gratitude for the preservation of our lives through another night. While others have been in tears, in

anxieties, and in death, we have slept so peacefully. No rude alarms have disturbed us ; no foe has invaded ; no pestilence has wasted us. Surely goodness and mercy have followed us. And now, Lord, what shall we render unto Thee for all Thy benefits ? Shall we not this day be more humble, more faithful, more trustful, more devoted ? Lord, help us ! O, may no sin stain our souls this day. May the thought of Thy presence give us a horror of iniquity, and cheer us in our efforts to serve Thee. Silence the accuser when he rises up against us. Keep us from being too much dejected, if losses and afflictions come. May we remember where our stronghold is, and fly to Jesus as our refuge in all times of trial and trouble.

The Lord grant unto us family blessings this day. Let peace and contentment, let righteousness and loving-kindness dwell in our midst. Let Thy religion make our home a sanctuary, and ever may we turn to this hallowed spot from the tumult, business, cares, and noise of the outer world, remembering that here God is night and morning hearing our prayer, and for the sake of our Lord Jesus Christ forgiving our sins. If there be in our hearts anything which makes Thy service other

than a delight, O, for Thy Name's sake and for Thy mercy's sake, take it far from us, and make Thy love sweeter to us than honey and the honey-comb.

The Lord bless our neighbors. We thank Thee that they are disposed to be so kind to us. Lord, show us how to do them good. Help us at all times to strive to be a blessing to their bodies and their souls, and may they be a blessing to us. Bless those of them who call upon Thy Name. And have mercy upon such as know Thee not, neither worship nor serve Thee. Turn their hearts to the Saviour and their feet to Thy Commandments.

If there be any, O Lord, who have so far honored Thee as to request us to pray for them, in Thy great goodness visit them now wherever they are, on sea or land, and cheer, strengthen, and encourage them in all holy things, and so sanctify even their afflictions that all things may work together for their good. Bless and comfort, and save all our friends and relations. Have mercy upon our enemies. Make them to be at peace with Thee and with us, and may we hereafter, as much as in us lies, live peaceably with all men.

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And now, O Lord, we go about our daily business. Bless us before we go! Unless Thou aid us, how can we succeed? Lord, have mercy upon us, and strengthen us. Give us such success as shall be best for us, and in all things grant us faith in Thy wisdom and everlasting goodness.

These, and all blessings, we humbly crave in the name of Jesus Christ our Lord and Saviour.

Our Father, &c.

WEDNESDAY EVENING.

ONCE more, Holy Father, we come to Thy mercy-seat, which is sprinkled with the blood of the Lamb of God. To Thee we offer both praise and prayer through Christ, who once suffered for our sins, the just for the unjust, to bring us unto Thee. How shall we sufficiently thank and adore Thee for such a High Priest, who is touched with a feeling of our infirmities, who was in all points tempted like as we are, yet without sin! Through Him may we this night come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. O, for the sake of Jesus, and for

the sake of that Blessed Spirit also, who helpeth our infirmities and maketh intercessions for us with groanings that cannot be uttered, hear us, good Lord, and have mercy upon us. We believe that Thou dost hear us when we pray in faith. O, increase our faith! Help us ever to trust in Thy infinite mercies in Christ Jesus, and to rest our poor weary souls on the great and precious promises.

While we remember our sins, we would not be forgetful of Thy favors. Thou hast blessed us. Glory be unto Thy Holy Name that the Infinite God still condescends to the worms He has made, and that Jesus Christ, the Son of God, the Son of Man, does still manifest Himself to His faithful followers as He does not unto the world. May we never forget the seasons of consolation which we have found in waiting upon the Lord, the hours when Thou didst make our cup to run over, when Jesus seemed so near and so precious to us, when our souls fed upon Him by faith, and when the Holy Spirit descended upon our souls with such celestial influences. O Lord, increase these seasons. Give us more faith and love. When we gather to this our place of prayer, may it be with

rejoicing and delight in the service of God. O Lord, save us from formality, from deadness, and from carelessness in our family worship. With the purest and holiest affections may we come night and morning to Thee, our dearest and best Friend. With the simplicity of little children may we seek Thy face and favor, and, being refreshed by Thy grace, may we become more and more dead to the world, more and more spiritually-minded, more and more wrapped up in the cause of the Blessed Redeemer.

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We would not forget any for whom it is our duty to pray. Bless and save all who are in any wise connected with this family. Increase vital piety throughout this land, and let altars be erected to Thy Great, and Holy, and Gracious Name in the midst of thousands of families amongst us who are now prayerless. O, show unto us all that righteousness exalteth a nation, while sin is a disgrace to any people. Bless the President of the United States, bless our legislators, bless all in authority. O, guide their counsels to such issue that wars and contentions may be avoided, that peace, pros-

perity, and piety may be promoted, and this nation become the joy of all lands, the glory of the whole earth. Grant *us* grace to discharge all the duties of Christian citizenship, to be contented, loving our laws, respecting our rulers, and ready to spend our strength and our substance for the land which the Lord hath loved, and delivered, and blessed.

Continue to us all the civil and religious blessings which we now enjoy. May they not incline us to indulge in presumptuous sins, but may we ever remember that all power is in Thy hands, that Thou settest up one and pullest down another; and, walking humbly before God and trusting with simplicity in Jesus Christ as our present and all-sufficient Saviour, may we so pass the waves of this troublesome world that in the world to come we may have everlasting life.

Our Father, &c

THURSDAY MORNING.

BLESSED art Thou, O Lord our God, and the God of our fathers, who turnest the shadow of death into the morning, and renewest the face of the earth; who hast delivered us from the terror by night and from the pestilence that walketh in

darkness, who has enlightened our eyes that we should not sleep in death, and who makest the outgoings of the morning and evening to praise Thee!

We magnify Thy Holy Name, Father of Mercies, for all Thy goodness to us. Thou hast preserved us through another night from sin and sorrow, from accidents and deaths. We have not deserved this at Thy hands. It is of Thy goodness that we are not consumed, because Thy compassions fail not. And now, O God of our life, as Thou hast added another day to our earthly existence, grant the additional favors of spiritual light and strength, that the works which we shall this day endeavor to accomplish may be begun, and continued, and ended in Thee. May we not do anything which shall be a grief to others, or an hinderance to their salvation. May none of our acts be such that the remembrance of them will give us remorse in the hour of death. Whatsoever we may do, may we do all to Thy glory, and in the assurance of Thy approbation may we find our exceeding great reward. O, take far from us the fear of man, which bringeth a snare. Fill us with that fear of the Lord which is the beginning of wisdom; and while we are seeking the knowledge

of those things which advance our worldly interests, may we be more anxious to become wise unto salvation. We acknowledge, Father, that our minds are low and earthly, that little cares absorb and little vexations trouble us too much. Lift up our minds to Thee. Fix our affections on things above. Let our lives be hid with Christ in God. Extend our hopes beyond this present life, and may we feel hourly that eternity is at hand, and that there are thrones and mansions which we may possess. Forbid that, for a moment's sinful pleasure, any member of our family may be driven by the propensities of a corrupt heart, or drawn by the example of a crooked and perverse generation, to do those things which shall cause them to forfeit everlasting life.

O God, the author of our existence, Thou in whose hand are the souls of all mankind and the breath of every living thing, we desire ever to cherish a simple reliance on Thy all-wise Providence. We know that not a sparrow falleth without Thee. We know that the very hairs of our head are all numbered. We believe that Thou wilt care for us even down to the grave and in

eternity. We would not, therefore, be very careful about dying, knowing that Jesus Christ hath conquered death and led captivity captive. We pray for grace to live every hour in such a manner that when Thou shalt call we may be ready to enter into the joy of our Lord. We know not when Thou wilt summon us away. O, help us to watch and pray, that we enter not into temptation. And if it be Thy will, in our last hour may we have such use of our faculties that we may glorify Thee with our dying breath. Give us grace to look unto Jesus and to commit our spirits into Thy hands, and to feel that we depart this life in love and charity with all mankind, in the communion of the saints, in the fellowship of the Holy Spirit, and in an unwavering hope of a glorious resurrection.

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And now, Lord, send along all our paths this day, and to all our works, the cheering Spirit of Thy heavenly grace. May we be glad in our Saviour and strong in the Lord, and do that this day which shall live forever to Thy everlasting glory and to our everlasting joy; and the praise

and honor shall be rendered by our redeemed spirits to the Father, the Son, and the Holy Ghost, now and evermore.

Our Father, &c.

THURSDAY EVENING.

O LORD, our Father, who art never weary of hearing and answering the prayers of Thy unworthy and too thankless children, we make bold to present ourselves as a family once more before Thee, that we may speak our poor praises unto Thee, and ask for those gifts and graces which will enable us to glorify Thee in our bodies and in our spirits. Make us feel now more than we have ever felt heretofore, that we are not our own, that we are bought with a price, and that we are bound to glorify God in our bodies and souls, which are His. Impress upon us the great truth that none of us liveth to himself and no man dieth to himself. And if, Holy Father, we have this day walked by the rule of selfishness, if we have labored to promote our own interests, regardless of the happiness of our fellow-creatures and the glory of God, have mercy upon us. Forgive this our folly. Expand our hearts by Thy love, and hereafter may we not

seek our own so much as the things of Jesus Christ. Let the love of Christ constrain us, and as He became poor, although He was rich, that He might procure for us an abundant entrance into everlasting glory, so may we find our honor and our pleasure in employing our time, our means, our talents, in spreading the knowledge of His goodness, and in striving to pluck sinners as brands from the eternal burning. Save us from being absorbed by this world, from being too anxious about food and clothing, forgetting that a man's life consisteth not in the abundance of the things which he hath. Having food and raiment provided for us by Thy careful Providence, may we therewith be content, seeking to be rich in faith, in hope, in love, and in usefulness. Help us to lay up treasure in the heavens, where moth and rust do not corrupt, and where thieves do not break through and steal.

But, O Lord, we trust we have not been utterly unmindful this day of Thy claims upon us. We trust that, in some measure, we have endeavored to do good to the bodies and souls of our fellow-men. If we have suffered any opportunity to pass unimproved, and if we have given alms or made prayers, or discharged any duty toward others in

a careless and heartless manner, or if we have done these things from pride or vanity, seeking the praise of men rather than the honor which cometh down from God, O have pity upon us, and forgive us. If there have come any honor from our fellow-beings, any praise, any favor, O let it not puff us up, but do Thou take from us a high-head and a stiff-neck, and a heart that loveth to be flattered, and make us meek and lowly, humble and gentle, and having the mind in us which was in Christ Jesus our Lord. But if we have this day endeavored to do good, and if the labors of this and of many days seem to bring no fruit, encourage us by the influences of Thy Holy Spirit that we may not despond. May we wait for the precious fruit and have long patience for it, until we receive the early and the latter rain, knowing that every word proceeding out of the mouth of the Lord shall finally prosper, and that He is not unmindful to forget our labor of love. And if, in our efforts to do good, evil and malicious men have framed lies against us, and our names have been cast out as evil, by Thy grace sustain us under this severe trial. O save us from abandoning the good work in which we are engaged, save us from bitter and faithless thoughts, and

grant us wisdom so to act as that the purity of our lives may refute all calumnies, and our well-doing may put to silence the ignorance of foolish men.

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And now, Lord, pronounce Thy heavenly benediction upon us before we retire to our beds. Full of love to God and of charity to men, with a conscience void of offence may we seek our pillows in peace, and be refreshed by the sleep of the night, and awake in the morning ready to do all Thy righteous will. Invoking Thy blessing upon all who are dear to us, upon our common country, upon our beloved Church, and upon all who love the Lord Jesus Christ in sincerity, we commend our souls into Thy hands, as into the hands of a faithful Creator.

Our Father, &c.

FRIDAY MORNING.

WE would be humbled in the very dust before Thee, O Lord, when we remember Thy manifold and continued kindnesses, and our failures, and follies, and sins. Day by day Thou givest us

all that we need, and vastly more than we deserve. And yet our hearts are so hard within us, we are so perverted in our minds, that, while we have all the necessities and very many of the luxuries of life, while we are blest beyond many of Thy dear saints, and have a portion in this life so much more comfortable than that of Thine Incarnate Son, we are nevertheless disposed so often to murmur and complain, to undervalue the blessings we possess, and magnify whatever crosses our natural inclinations. O Lord, take away from us a discontented and complaining spirit. Having food and raiment, may we learn therewith to be content. Impress upon us every day that great truth that a man's life consisteth not of the abundance of the things which he hath. Help us to experience that godliness which, with contentment, is great gain. We can do nothing of ourselves. When we have amassed riches, they take unto themselves wings and fly away, but unto Thee, O Lord, belong the treasures of earth. The earth is the Lord's and the fullness thereof, the world and they that dwell therein. And Thou art *our* God. O give us faith in Thee, and holding fast to the Saviour by a living faith, may we feel that in Christ Jesus we have all

that we need. We would not be very solicitous for the things of this present life. Make us diligent in business, frugal, careful, and liberal : give us what may be best for us, and a disposition to trust all to the Fatherly care of our present and powerful God. Make us a cheerful, happy, hopeful family. Save us from despondency, from weakness of faith, from darkness of mind, and from forgetfulness of God's manifold mercies. Make us a comfort to each other. May we never, even by a glance, a word, or an act of any kind, carelessly inflict pain upon each other. Teach us, while we strive to learn how to smooth each other's pathway to the tomb. May the recognized presence of God in this family be like celestial light. May we have no slavish fear of our Heavenly Father. Morning and night may we feel that He is in our midst, loving us, cheering and strengthening us, smiling upon parents, and children, and servants, infusing His love into the hearts of us all, preparing us all to discharge our duties in a more faithful and lovely manner, and making us meet to be partakers of the inheritance of the saints in light. Make this family a type of Thy Church on earth and in heaven. Lord Jesus, be Thou our Head, and make

us all members of Thee, and help us to do everything decently and in order, and to be always ready to render our account and to be translated to the skies.

We, who are not worthy to pray for ourselves, are encouraged, O Lord, by Thy great goodness and precious promises, to supplicate Thy blessings upon our neighbors. Many of them, O Lord, are poor and needy, and yet have not the comforts of Thy grace. Help us to pray for them as we should, to present them an example of devotion to God, and to teach them the way to Thee. O forbid that any from our own immediate neighborhood should rise up against us in judgment, and charge us with having neglected their souls. Help us to overcome our sloth, and our unwillingness to do good. May we begin at once to labor more and more for the extension of the Redeemer's Church. We thank Thee that to the poor the Gospel is preached. We thank Thee that many who have little of this world's goods are rich in faith, and heirs of the kingdom which God has promised to those who love and serve Him. Multiply their number, and let their patient cheerfulness rebuke our ungrateful murmurings. We thank Thee also that the rich are not excluded from Thy mercy, and while wealth is so dangerous and so apt to

destroy the piety of its possessors, that there are those who are humble, and holy, and self-denying among the rich. Continue to advance spiritual devotion in high places, and add to the number of those who consecrate their wealth and all that they have to the cause of Him who is the giver of every good and of every perfect gift. Have mercy upon those in whose hands Thou hast placed the means of distributing so much happiness and of doing so much good, but who are spending their time in riotous living, wasting their Lord's substance, and treasuring up for themselves wrath against the day of wrath. Help us to do good to such of them as are brought in any measure within our influence, and hear our prayers for those who have no intercourse with us. Have mercy upon them, and beget in them and in us an hungering and thirsting after righteousness, a wise zeal for the Lord, and a holy, absorbing desire to do good.

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Hear us in these prayers, O Thou Fountain of life and goodness. Help us to keep ourselves unspotted from the world this day. Turn our hearts, and the hearts of our precious children and serv-

ants, to Thee. Adopt every member of our family into Thy spiritual family, and at last may an entrance be ministered unto us abundantly into Thy Heavenly kingdom, through Jesus Christ, our hope and our righteousness, to whom, with the Father and the Holy Spirit, shall be praises evermore.

Our Father, &c.

FRIDAY EVENING.

O LORD, the days are rapidly passing away. We are nearer the grave and eternity than when we last bowed together at our family altar. Are we nearer heaven? Have we so walked in Thy commandments, so fulfilled Thy righteous will and pleasure, that we can this night commit our souls to Thee in faith while we give our bodies to sleep? O Lord, search us and try us, and see if there be any evil way in us, and, as far as the east is from the west, so far remove our sins from us. We have walked in the midst of dangers this day, and yet our lives have been preserved. This is of the Lord. We could not sustain ourselves one hour, but Thou, Lord, hast kept us ever since we have had any being. Still keep us. Let us dwell se-

curely under the shadow of Thy wings. Help us to rest by faith on Jesus, to live ever looking unto Him, and depending in nothing upon our own goodness and righteousness, but, always looking that Jesus Christ is of God to be made unto us wisdom, and sanctification, and redemption, may we have a holy peace and an humble confidence, and be delivered in life, in death, and at the judgment-seat of Christ.

Grant us wisdom, Heavenly Father, to draw lessons from all that hath befallen us this day. Wherein we have triumphed over the tempter, may we be encouraged ever hereafter to resist the devil. Let Thy gracious answers to our prayers lead us to more earnest and faithful supplication. And if we have yielded to sin in any respect, if we have violated the least of Thy commandments, if we have deviated from the purest truth and honesty in any of our dealings with our fellow-men, have mercy upon us, humble us, grant us repentance unto life, and the forgiveness of our sin through faith which is in Jesus. And may we ever hereafter be watchful and prayerful, and guard against the cunning tempter, and have grace to lay aside every weight and the sin which does so easily beset us.

Help us to pray more fervently for each other in private, and to bear to each other not only the love of those who are bound by fleshly ties, but also by the love of those whose common Father is God, whose last home is heaven, and whose dearest Friend and only Saviour is Jesus Christ the Redeemer. In the faith of the Gospel, in the hope of eternal life, and in the love of Jesus, make us one.

Thou, Lord, and Thou only, knowest all our wants and spiritual necessities. Relieve them according to Thy wisdom and Thy grace.* Let Thy blessing be upon the wife of Thy servant. In all temptation deliver her, in all sorrow comfort her, lay Thine everlasting arms beneath her, spread Thy wing above her head, and let the hopes of Christianity be bright in her heart, and the labors of Christianity employ her hands. May she daily feel that she hath God's forgiveness for all her sins, and is bound daily to love God supremely, and render to Him her hearty service. Bless us both. Grant that, like Zacharias and Elizabeth,

* These petitions may be omitted where they would be manifestly inappropriate, or may be adapted to circumstances. If, in the absence of the husband, his wife is leading the devotion, let her say, "Upon the husband of thy handmaid," &c.

we may both be righteous before God, walking in all the commandments and ordinances of the Lord blameless ; and living to our lives' end in perfect love and harmony, may we come at last to the joys of Thy right hand. Grant unto our children healthful bodies and sound minds, all spiritual gifts, with sweet dispositions and holy habits, that they may be Thy children and joint-heirs with Christ Jesus to an inheritance which is incorruptible, and undefiled, and that fadeth not away. Regard our servants with Thy loving-kindness. May it be for their everlasting benefit that they are thus connected with our family. May we all so discharge our duty to them, that at the last day they may meet us with gladness at the judgment-seat of Christ. May they be Thy servants, and receive that honor which Thou dost bestow upon all, whether bond or free, rich or poor, learned or unlearned, who, by a pious walk and holy conversation, adorn the doctrine of God our Saviour.

After the example of our adorable Redeemer, we would most humbly beseech God our Father, through our Lord Jesus Christ, that He would of His great grace send down the Holy Spirit into the Church which He has planted amongst us, that all

heresies and false doctrines, that all foolish and unscriptural ceremonies, that all evil and wicked practices, that all hurtful words and tempers may be driven from the Church which Christ has purchased with His blood ; and that all Thy disciples of every name may studiously avoid all causes of offence, and live in the peace of God and in charity with each other, holding forth the word of Life, putting gainsayers to silence, and drawing many to Jesus by their purity, and loveliness, and exalted devotion to God. And, O Lord, as Thy Church is utterly powerless without Thy Spirit, send the Comforter speedily into her midst. Remove whatever prevents His free communications to the hearts of Thy believers, and let a holy spirituality throughout Thy Church banish all worldliness, covetousness, frivolity, and sin. Let Thy people be a nation of priests, every one holy to the Lord, every one laboring to promote Thy cause, and advance Thy kindgom. Especially do we pray that every member of our family may be a lively member of Thy spiritual Church, and so pass this life in faith, in hope, in love, and usefulness, as finally to come to the general assembly and Church of the first-born.

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Hear us in these prayers, O our Father, and let our lives hereafter, if we should be spared to see the light of another day, correspond with the expressions of our prayers, that we may live by faith in the Word of God, and die in that faith, and enter into the joy of our Lord.

Our Father, &c.

SATURDAY MORNING.

ALMIGHTY and most merciful God, our Heavenly Father, we come solemnly into Thy presence, upon the last morning of another week, desiring most humbly to confess our manifold sins while we acknowledge and adore Thy Fatherly goodness. We are reminded, our Maker and our Judge, that the last day of our lives is approaching, the day which shall end our joys and sorrows, our labors and our probation. We would be ready for that day. We would remember that that servant is blessed who, when his Lord cometh, is found diligent and watching. Help us to review the former days of the week, and to examine ourselves whether we be in the faith and in the practice of the saints. We

are afraid, Holy Saviour, that when we look into our hearts it is with too much self-love, and too great a disposition to excuse ourselves, that we magnify whatever has the least appearance of goodness, and pass slightly over what is very offensive to Thee. But do Thou search us as with a lighted candle. Give us wisdom to see the great spirituality of Thy law. Take from us the folly of attempting to conceal a disease which must be our destruction if not healed. But may we be wise betimes to make bare our whole heart to the great spiritual Physician. O, cleanse us of every defilement, heal us of every disease, and present us spotless before Thy Father. Let us not go on week after week in carelessness as to the state of our spiritual affairs. However painful may be the operation for the present, let Thy Holy Spirit perform all His offices upon our souls, showing us the exceeding sinfulness of sin, the depth and malignity of our corruption, the multitude and heinousness of our transgressions, and the great distance we have wandered from God. Let us see all now, O blessed God, rather than when it shall be too late. O forbid that any member of our family should put off repentance to the last day of life, and then, when the

bodily strength is gone, and the spirits fail, and the habits of sin are fixed, and transgressions are piled like mountains to the skies,—then, when Satan is so active, and eternity so near, and pain so great,—O then may none of us have to do the work of our whole lifetime. Now, even now, this very day, blessed Redeemer, let us all be washed in the fountain which was opened in the house of David for sin and uncleanness. Nothing else is so important as this. What shall it profit us, Father, if we gain the whole world, and lose our own souls? Then, on this last day of the week, draw us to Thyself, help us to forsake every sin with loathing and true repentance, help us to come to God through Jesus, help us by Thy Spirit to believe with our hearts unto righteousness. Let the Saviour appear to us as the fairest among ten thousand, and altogether lovely. Show us the fullness, the freedom, the sufficiency of His salvation. Let Christ our righteousness be formed within us the hope of glory. Casting ourselves upon the mercy of God in Christ Jesus, may we have faith to believe that He hears our prayers, that He pardons our sins, that He regenerates our souls, that He adopts us into His spiritual family, and gives us a good

hope of eternal life through the Son of His love. Father, forbid that we should come to the throne of Heavenly Grace every day for weeks and years, and yet receive no spiritual blessing. O, shall our privileges rise up in judgment against us? Shall the very fullness and freeness of Thy salvation be our greater ruin? Save us from carelessness and sloth in what concerns our souls. Make us earnest for salvation. May we work while it is called to-day, for the night cometh, when no man can work. Throughout the hours of this day may we avoid the occasions which may have led us into sin during the past week. Help us to shun even the appearance of evil, to discharge every duty promptly and spiritually, to fill our place in society and in the Church of God, and to perfect holiness in the fear of the Lord. Grant us grace so to act as if this were the last day of our lives, and when the evening shall come—if, of Thy wonderful and undeserved goodness, Thou shalt spare us through the day—may our consciences be void of offence toward God and man, may our work be done, and our outward affairs and the inner man of our hearts be set in such order, that we shall be ready to live and ready to die, so that to live will be Christ, and to die will be gain.

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May every day of our lives be spent in Thy service, in humble dependence upon the Saviour, in the duties of religion, and in the glad hopes of the Gospel. May we have this testimony, that we please God, and that He will finally receive us to His glory and crown us in His kingdom, through the merits of Jesus Christ our Saviour and Redeemer.

Our Father, &c.

SATURDAY EVENING.

O God, our Creator, our Preserver, and our Redeemer, we come into Thy presence at the close of another week to render Thee our humble and hearty acknowledgments for all Thy Fatherly care over us during the days which are passed. We thank Thee that Thou hast given us food and raiment and the comforts of home, that our lives have been spared, that Thou hast kept our feet from falling, our eyes from tears, and our souls from death. For all the creature comforts which we have enjoyed this week, for health, and friends, and safe abode, we desire to be very grateful. Thou mightest have

sent pestilence, disease, or bereavement to us. We might have met with losses and distresses but for Thy watchful providence. We thank Thee for all our temporal happiness and success, and we would ever acknowledge that our hands and wisdom have not gotten us all these things. We bless Thy Holy Name that we have received any assistance from Thy Spirit, to discharge our duties toward God and to each other, that we have had any spiritual strength to resist the devil, and to fly from temptation, that the word of God and prayer have been in our midst, and that still Thou art gracious to us.

But, O Lord, in memory of our sins, it is becoming that we should make humble and sincere acknowledgments. And if our hearts are so hard and our consciences so seared that we are not affected by the thought of our short-comings and transgressions, have mercy upon us, and give us sensible hearts and quick spirits to feel that we have sinned and come short of Thy glory. Save us from the wickedness and folly of confessing sins the guilt of which we do not feel. But, O Lord, set our sins before us, and show us how we have failed in our duty. Yea, Lord, our own hearts

already condemn us. We cannot forget that during the past week we have read and heard Thy word too carelessly, that we have often had the posture of prayer while thoughts of business or pleasure filled our minds, and so our worship has been a mockery. We have had so many opportunities of doing good to the bodies and souls of men, and yet have neglected them. Because of our carelessness and want of spirituality we have not been as useful in Thy Church as we might have been, we have not upheld the hands of Thy ministering servants, we have not comforted Thy saints, we have not ministered to those who are sick and in prison as we might have done, we fear we have hindered each other's prayers in the family, that our example to each other and to those who have visited us has been defective, and that in all things in which we have endeavored to do good that the motive has been selfish and not holy, that the love of God has not been supreme, controlling all within us. Father, forgive us. Thou hast said that if we confess our sins Thou art faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Forgive the head of this family his [her] want of interest in the spiritual

welfare of all his [her] dependents. O enter not into judgment with Thy servant, but have mercy; and grant that Thy goodness to Thy servant may lead him [her] to be gentle, and kind, and forbearing to all who are connected with him [her] by domestic ties. Forgive the parents of these children, if they have been more careful to provide for the bodies than for the souls of their offspring, if they have indulged in any temper or words unbecoming their responsible position. And forgive these dear children if they have been disobedient or unruly, if they have done what they know is wrong, and help them to search their own hearts, and to remember that God does not forget. Have mercy upon the servants of this family. Teach them Thy way. If they have gone astray from Thy commandments during the past week, bring them near unto Thee this night, and let them feel that the Eye of God is upon the righteous for good, and upon the wicked to punish their transgressions. We all pray for a full, free, and prompt forgiveness through the merits and mediation of Thy well-beloved and accepted Son, Jesus Christ our Lord.

And now, being justified by faith, may we have

peace with Thee through the ever blessed Saviour of our souls. And may we have peace with all men. When we retire to rest may we have grace devoutly to commit our spirits into the hands of God, in faith. Bless us now. Breathe peace upon this our dear family. Give us a preparation of heart for the holy Sabbath. May all our affairs be so ordered that a perfect observance of the Lord's Day may reign in our habitation. In body, mind, and spirit may we be ready for Thy worship. The weeks are passing rapidly away. We shall soon be called to our account. O, shall we always live so carelessly! Stir us up to serve Thee. Help us to redeem the time. Bring to our thoughts the judgment-day and the final doom, but above all, draw us to serve Thee by Thy love, that so Thy service may be perfect freedom; and while we stand in awe of Thee, because Thou art the great God, may our hearts be glad in Thee as our everlasting Saviour.

And now, Lord, bless us all as we have need;—and upon all whom we love, upon all the praying families of the earth, upon all who love the Lord Jesus Christ in sincerity, upon all Thy ministers at home or in foreign lands, upon all who bear

office in the State or in the Church, upon all associations which accord with Thy word and labor for the good of men, upon our common country, and upon Thy Universal Church, send down the blessing which maketh rich, and let them all rejoice in Thy service, O gracious Saviour, to whom, with the Father and the Holy Spirit, shall be glory and praise, and dominion and power, now and evermore.

Our Father, &c.

A SECOND COURSE OF FAMILY PRAYERS FOR THE WEEK.

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[These short and appropriate Prayers have been taken from the Rev. S. Piggott's superb edition of the English Book of Common Prayer. Some alterations have been made to adapt them to this country and to the general design of the present volume.]

SUNDAY MORNING.

O GRACIOUS God of our lives and the length of our days, we bless Thee that Thou hast preserved us in peace and safety to this morning. We welcome the day of sacred rest. May the Sun of

Righteousness arise upon us this morning with healing in His wings, and guide our feet into the way of peace.

O, Thou Father of lights, shine into our hearts, and give us the light of the knowledge of Thy glory in the face of Jesus Christ.

Grant to us Thy blessing on This thine own day, that it may be a season of mercy to our souls.

Help us to sanctify the Lord our God in our hearts; to exclude worldly thoughts and cares, and to meditate on Thy word, Thy works, and Thy love in Christ Jesus.

May we go to Thy house this day as faithful and humble worshipers, seeking to worship Thee in spirit and in truth. May we receive with meekness the engrafted word, which is able to save our souls. May we seek to glorify Thee in Thy courts on earth, and to become meet to join the spirits of the just in glorifying Thee in nobler strains in Thy blessed courts above.

Bless Thy ministers; may they turn many unto righteousness; and finally, shine as the stars for ever and ever.

Let Thy Spirit accompany their ministrations this day in their prayers in the sanctuary, and in

their publications of the glad tidings of the Gospel ; may they rightly divide the word of truth, and give to every one his portion in due season. Make them wise to win souls ; may they save themselves and the souls committed to their charge.

Be pleased to bestow Thy grace upon all congregations, especially on that in which we assemble. Awaken the careless to attend to the things belonging to their peace, and to work out their salvation with fear and trembling, and build up Thy servants in their most holy faith.

And do Thou, the God of peace, unite the hearts of Thy people together in holy love and concord, that it may be seen that Thou art in the midst of us, as in all the churches of the saints.

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Be pleased to hear our prayers this day, for ourselves and others, and accept our praises for all the blessings of life, and the richer mercies of redemption, in the name and for the sake of Jesus Christ, our adorable Lord and Saviour.

Our Father, &c.

SUNDAY EVENING.

GRACIOUS Father of mercies, our Creator and Preserver, we bless Thee that Thou hast brought us safely to the evening of another Sabbath-day.

We thank Thee that we have been permitted to offer Thee our prayers and praises in the assembly of Thy saints in Thy sanctuary this day. Be present with us this evening, and hear and answer our prayers in Thy tender mercy in Christ Jesus.

Be pleased to forgive all that Thou hast seen amiss in us this day : the wanderings of our minds in Thy public worship ; the coldness of our hearts in our praises, and the defects of misled services ; awaken our desires after Thy favor and love, and help us to aspire more earnestly after the things of heaven and eternal glory. Let Thy Spirit keep alive in our hearts the holy flame of devotion and gratitude which has been kindled this day.

Engraft in our hearts the good seed of Thy word sown this day, and bring forth in ourselves the fruit of good living, to the praise and glory of Thy Name.

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And now we commit ourselves to Thy Fatherly

care. Let Thy angels watch around our beds, and grant us refreshing sleep, and be pleased to spare ourselves to another morning, and awaken us to pursue our duties with renewed strength and alacrity.

Hear us in behalf of all our friends, and grant them and us mercies, suitable to our various wants of body and soul.

Hear us for this nation, that there may be peace and truth in our days; that Thy Gospel may have free course, and run and be glorified; in converting sinners to righteousness, in purifying and establishing the Church which Thy right hand hath planted among us; that we may glorify God with one heart and one mouth.

Have mercy on all Jews, Infidels, and Heretics, and bring them home, blessed Lord, to Thy fold, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord.

Finally, accept the prayers and praises which we have offered up this day, and bless us and all whom we would remember before Thee at Thy throne of grace; granting us in this world the knowledge of Thy truth, and in the world to come,

life everlasting, through Jesus Christ our Lord.
Amen.

Our Father, &c.

MONDAY MORNING.

O LORD, our Creator and Preserver, by Thee have we laid us down and slept, and have risen in safety. To Thee, the God of our lives, we would direct our prayer and look up. We would praise and thank Thee for the blessings of the past night. Thou makest the outgoings of the morning and evening to praise Thee, and we would join the whole creation in blessing, adoring, and magnifying Thy Holy Name.

Hear our prayers, and accept our praises, in the multitude of Thy mercies, through Jesus Christ our Redeemer and Mediator.

Prepare us by Thy grace and goodness to enter on the duties of our respective stations. May the holy exercises of the Sabbath extend their influence over us during the remainder of the week, and do Thou guard us by Thy grace against the sinfulness of our nature, and the temptations of the world, the flesh, and the devil. Help us by Thy strength to engage with courage and diligence in the business of life, and keep us from being overwhelmed by its

cares. May we seek first the kingdom of God and His righteousness, and trust to Thy good providence to add to us all things that be requisite for us. Let Thy Spirit constantly admonish us ; restraining us from sin, and enabling us to confess Jesus Christ, and to follow Him as the Captain of our salvation as good soldiers, and may we continue His faithful servants to the end of our lives. Make us of good understanding in the way of godliness ; preserve us from every unholy and unchristian disposition and temper, and from all hurtful lusts which war against the soul ; and help us to cherish the godly notions of Thy Spirit, and to bring forth in our lives the blessed fruits of the Spirit, even love, joy, peace, gentleness, and every good word and work, to the glory of Thy Name. Graft in our hearts the love of Thy Name ; nourish us with all goodness, and of Thy great mercy keep us in the same.

For this purpose, sanctify the means of grace used yesterday ; water the seed of Thy word, sown with Thy blessing, that we may walk worthy of the vocation whereunto we are called. Bless all our friends, with these and every needful mercy for life and godliness.

Grant Thy blessing to this nation and to the whole world.

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Hear us, O Lord, in these our supplications, and prayers, and praises, and dispose the way of Thy servants toward the attainment of everlasting salvation; that so, amid the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord.

Our Father, &c.

MONDAY EVENING.

ALMIGHTY Father, we bow before Thee with humility and thankfulness for our preservation during the past day. Thou hast kept us from danger, assisted us in our duties, guarded us in our difficulties, and supported us in our trials. Thy goodness has spread our table, clothed our bodies, and provided us with a habitation to dwell in; and Thy mercy hath blessed us, notwithstanding our unworthiness; and Thy love hath comforted our hearts. We bless Thee for all the mercies of this life, but above all, for the redemption of the world

through our Lord Jesus Christ, for the means of grace, and for the hope of glory. Fill our hearts with gratitude and our mouths with praise. But we would humble ourselves before Thee, lamenting that we have not rendered unto Thee according to Thy mercies, but have greatly forgotten Thee, and disobeyed Thy laws.

Pardon, we beseech Thee, all the sins of omission and commission, of which we have been guilty during the past day, and during all our past lives. We supplicate Thy pardon in the name and for the sake of Jesus Christ, who died for us and rose again, and sitteth at Thy right hand, ever living to make intercession for us. May we so believe in His Name, that our faith may be counted for righteousness, and that we may obtain eternal life through His Name. And O, Thou compassionate High Priest, who art touched with the feeling of our infirmities, having been in all points tempted like as we are, yet without sin, do Thou freely forgive our sins, restore our souls, and strengthen our goings. Thou knowest that by the frailty of our nature we cannot always stand upright; grant us, therefore, the help of Thy grace, that we may keep Thy commandments, and please Thee both in will and

deed. Yea, do Thou keep us from falling; enable us to persevere in Thy ways, to continue faithful to Thee, that Thou mayest at last make us meet for Thy kingdom, and give us an inheritance among them that are sanctified through faith, which is in Christ Jesus.

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Hear us, we pray Thee, for all our relations, friends, and neighbors. Take them and us to the arms of Thy mercy this night; may we lie down in peace and take our rest; may we be kept in quiet from fear of evil; preserve us from wicked spirits and evil men, and may we be reminded by the close of day of the end of all things; and do Thou stir us up to work the work of our salvation while it is called day, before the night of death cometh, when no man can work.

Hear us, O Lord our God, and be pleased to answer us in mercy, for the sake of Jesus Christ, our only Lord and Saviour.

Our Father, &c.

TUESDAY MORNING.

ALMIGHTY God, who hast promised that day

and night shall not fail, we bless Thee that Thou art faithful to Thy covenant; that the shades of the night have passed away and the morning light hath risen upon us. We thank Thee that we have slept in peace and safety during the perils of darkness, and that we have risen in safety and health to the light of another day.

Accept our morning sacrifice of praise. May the Sun of Righteousness arise upon us with healing in His wings, and awaken within our hearts the glowing feelings of love and gratitude to Thee our gracious Preserver. May Thy Spirit raise the holy flame of love to our God and our Redeemer, and may it animate us this morning to inquire "what shall we render to the Lord for all His mercies," and determine us to go forth this day to our work and labor with sincere and affectionate desires to glorify Thee in all we take in hand. May we show our love to Thee by obeying Thy commandments and avoiding all those things which Thou hast forbidden. May we detest the very thought of displeasing Thee. May we ever remember, with reverence and fear, Thy earnest expostulation, "O do not that abominable thing which I hate." May we flee from sin as from the

face of a serpent, and resolve to war a good warfare, fighting manfully against the world, the flesh, and the devil, and avoiding the places, the persons, and the occasions which might tempt us to sin against Thee, to wound our consciences, or to dishonor our Christian profession.

For these purposes, we humbly implore the help of Thy grace. Strengthen us mightily by Thy Spirit in the inner man. Let Thy Holy Word be daily read by us, and prove a light to our feet and a lantern to our paths. May Thy Spirit apply its holy instructions to our souls and bring them to our remembrance on all occasions, to restrain us from evil, and to animate us in the path of duty. May we firmly believe its holy doctrines, be humbled for our depravity, and earnestly apply to the cleansing fountain of our Redeemer's atoning blood, to wash away our sins, and to the Holy Spirit, to sanctify our hearts. May we be awed by its threatenings, and rejoice in its promises, and be sustained by its consolations.

We confess that we have forgotten our vows made at baptism, and been unmindful of the covenant of our early years, and deserve to forfeit its privileges. But Thou, Lord, art good and gra-

cious, and ready to show mercy and to forgive all who call upon Thee in true repentance through Thy beloved Son. We therefore humble ourselves for our sins, and implore Thy mercy in the name of Jesus Christ Thy beloved Son our Saviour; heal our backslidings, love us freely, and turn Thine anger from us, and enable us hereafter to walk in the steps and follow the examples of our Lord and Master.

Be pleased to hear our prayers for all mankind, and especially for Thy Church militant here on earth. May the gates of hell never prevail against it. Hear us for all our governors, that they may fear God and work righteousness. Hear us in behalf of our own family; for all the members thereof, from the youngest to the eldest, that they may learn to fear, and love, and obey the Lord. Be gracious to all our friends and relations, and grant them and us the blessings Thou seest to be most expedient for us.

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Be pleased to accept these our imperfect prayers and praises, and grant our requests in Thy mercy

for the sake and in the name of Jesus Christ our only Lord and Saviour.

Our Father, &c.

TUESDAY EVENING.

ETERNAL God, the first and the last, which wast, and which art, and which art to come, with whom one day is as a thousand years, and a thousand years as one day, we would adore and glorify Thy glorious Majesty.

We are but of yesterday, whereas Thy years never fail ; from eternity to eternity Thou art God. We all do fade as a leaf ; but Thou endurest through all generations.

At the close of another day of our short existence, we would kneel at Thy footstool, and acknowledge that it is Thou alone who preservest us in life ; Thou hast added another day to our lives. We thank Thee for the mercies we have enjoyed throughout it ; we would praise Thee for the blessings of health and peace, for domestic comforts, for the strength to labor, and for the success attending our efforts. We would acknowledge that it is of Thee, the Lord, that we prosper ; and in everything we would give Thee thanks, for this is the

will of God, concerning us in Christ Jesus our Lord. Our afflictions, our chastisements, are all sent in Thy Fatherly love and mercy ; even adversity and poverty are appointed by Thee for the wisest of purposes, for our correction, exercise, and amendment, and to excite us to seek after a better portion in a better world ; and in the present life Thou hast promised to make all things work together for good, to them that love Thee. Here, therefore, we are before Thee, and would say, “ Do with us, Lord, as seemeth good in Thy sight, only give us a mind resigned to Thy will, acquiescing in Thy appointments, and bring us to that contentment with godliness, which is great gain. May we know how to want and also how to abound, and in whatsoever state we are, may we therewith be content, and trust tō Thy wise and gracious providence.”

Though heaviness may endure for the night, may we hope that joy will come in the morning : though we sow in tears, may we trust that we shall reap in joy. And when all things appear against us, may we believe that they may be working for us, and that a time may come when we shall say, “ Thou hast done all things well,” and that not

one good thing hath failed of all that Thou hast promised.

We acknowledge at the close of this day that in many things we offend ; that our offences have been innumerable throughout all our lives. Our hearts are deceitful above all things. But to whom should we go but unto Thee ? Thou art a God pardoning iniquity and sin, and in judgment remembering mercy. Mercifully look upon us for the worthiness of Thy beloved Son, our only Saviour and Advocate. We would seek the pardon of our sins and Thy gracious favor through Him ; heal all our infirmities ; break the power of our sins over us by Thy grace ; create in us a clean heart, O God, and renew a right spirit within us ; deliver us from the bond of those sins with which we have been oppressed, and bring us to the glorious liberty of the sons of God.

At the close of this day we would think of the time when we should close our eyes on all mortal objects, and our bodies be committed to the resting-place of the grave. May we so love, and fear, and serve Thee, that when our spirits depart, they may be received to Thy arms of mercy through Jesus the beloved, and that our bodies may be raised at

the last day like Christ's glorious body, to live with Him in His kingdom for ever.

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Be gracious to all our fellow-men. Bring all nations to the obedience of the faith. Turn back the captivity of Jacob, and restore Thy people Israel to Thy favor. Bless our President and our country. Take us all under Thy protection this night, and encompass our friends with Thy gracious care and protection. May we rest in safety as the beloved of the Lord, and awake in safety and health in Thy continued goodness, through Jesus Christ our Lord.

Our Father, &c.

WEDNESDAY MORNING.

EVERLASTING and Almighty God, Thou seest all things, and observest all Thy creatures. Thou seest our lying down and our rising up, and Thou showest Thyself strong in behalf of those that fear Thee. Thou art the preserver of our life and health; Thou givest us food and raiment, friends and benefactors. Thou bestowest upon us our public and private blessings; Thou hast appointed us

the means of grace, and Thou settest before us the prize of life immortal. We adore and magnify Thy Name ; may we look up to Thee with the warmest gratitude, and praise Thee with unfeigned lips. We thank Thee that Thou permittest us again to draw near to Thy throne of grace. It is of Thy continued mercy that we have been spared through the dangers and darkness of another night ; Thy goodness has again opened the eyelids of the morning ; and we acknowledge that all Thy blessings come to us through the merits and mediation of Thy dear Son our Saviour. Thou art the Holy One and the Just, whose eyes are too pure to behold iniquity. Out of Christ Thou art a consuming fire ; but in the Son of Thy love, Thou art a God reconciled, gracious to forgive the penitent ; and through Him we look to Thee as the God of mercies and the Father of consolation. Accept our persons and services this morning for His Name's sake ; and, imperfect as they are, may our prayers and praises be graciously received.

As Thou hast mercifully kept us from the terrors of the night, so be pleased to save us from the destruction that waiteth at noon. Let Thy thoughts toward us this day be thoughts of peace, through

Jesus Christ, and whatsoever trials, troubles, or adventures may befall us, let Thy providence lessen their pressure ; let Thy grace be imparted, to enable us to sustain them, and to hope that Thou wilt overrule them for our good, and in due time make a way for our escape from them.

Help us to pass this day in Thy faith and fear, and to keep our minds from being too much absorbed by the affairs of the present life. May we not be too elated with prosperity, nor too depressed with adversity. May we not be too anxious for the future, reflecting that sufficient unto the day is the evil thereof, and believing that He who provides for the fowls of the heavens, will not suffer us to want, though we be of little faith.

May we set our faces as a flint against sin and every appearance of evil, and not walk in the way of the wicked, nor come near them, but turn aside and pass away, lest we become partakers of their sins.

Thou hast showed us, O Lord, what is good ; and what doth the Lord require of us, but to do justly, to love mercy, and to walk humbly with our God ? Direct, therefore, sanctify, and govern both our hearts and bodies in the ways of Thy laws and in the ways of Thy commandments, that through

Thy most mighty protection we may be preserved in body and soul.

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Bless, O gracious God, our nation ; pardon our many sins ; awaken a speedy repentance and reformation among the people generally. Regard the prayers of Thy true servants, and hearken to their intercessions in behalf of this country. May heresy, superstition, and wickedness be discountenanced and abolished. May truth and piety exalt us as a people. Make us Thy people, and be our God and defender. Bless the church to which we belong. May wisdom and holiness distinguish her ministers and her members. Bless this our family and all our friends, and may we dwell in love. Bless this town and neighborhood, and may we live in peace one with another. These great mercies we ask in the name of Jesus Christ our Lord.

Our Father, &c.

WEDNESDAY EVENING.

BLESSED be the Lord our God, that it hath pleased Him to bring us safely to the close of another day.

Our years and months are determined by Thee ; and every day brings us nearer the final term of our days on earth. May we look back on the mercies of this day with gratitude, and on our offences with repentance. We thank Thee, Heavenly Father, that Thou sparest us, though we deserve punishment. Like as a Father pitieth his children, so is the Lord merciful toward them that fear Him.

Accept our thanks for Thy continued forbearance and long-suffering ; yea, for all the blessings bestowed upon us, day by day. We praise Thee for continued health and strength ; for food and raiment ; and a comfortable habitation to dwell in. But especially would we thank Thee for “ Thy unspeakable gift,” Thy dear Son ; that Thou didst give Him up to death to redeem our souls, and that He is now exalted to be a Prince and Saviour, and ever loves to make intercession for us.

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Almighty God ! to Thee we flee for protection this night. We would rest under the shadow of Thy wings. Take us, and all our family, our friends, relations, and neighbors, under Thy gracious protection. Give Thy holy angels charge

concerning us. Preserve us from the prince and the powers of darkness, and from the dangers of the night, and keep us in peace and safety. Deliver us from the pestilence that walketh in darkness. Preserve us from evil men, from evil dreams, and evil spirits. Into Thy hands we commend ourselves in spirit, soul, and body ; for Thou hast made and redeemed us, O Lord God of Truth.

Our Father, &c.

THURSDAY MORNING.

ALMIGHTY God, the Father of men and angels, the Maker of the world, and its Preserver ! receive our morning sacrifice of prayer and praise. By Thee have we been preserved in our lying down, and in our rising up. We thank Thee that we have passed another night in safety ; that no calamity hath come nigh us, or our dwelling. We praise Thee for the morning light, and we beseech Thee to pour on our souls the light of Thy Spirit and grace, to direct and keep us this day in all our ways. Pardon our sins, wash them away in the cleansing stream of our Redeemer's sacrifice, made on the cross for us ; wash us thoroughly from our iniqui-

ties, and cleanse us from our sins. Strengthen us with might by Thy Spirit in the inner man, to enable us to resist the temptations of the world, the flesh, and the devil. May we believe that thou art ever present with us, the witness of all we do, and say, and think. May Thy grace be sufficient for us, and Thy strength be perfected in our weakness.

Give us a thankful sense of all Thy mercies, and dispose us to be compassionate of the wants of others. And do Thou, the Father of mercies, be gracious to all men ; convert the sinful ; support the weak ; strengthen the wavering ; raise up them that fall, and finally beat down Satan under our feet.

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Keep us all this day from sin and danger, and enable us to do those things that are pleasing in Thy sight. May we improve our time ; seek to do good ; and in all things glorify our Heavenly Father.

These things we ask in the name and for the sake of Jesus Christ, our Great Redeemer and Advocate. Amen.

Our Father, &c.

THURSDAY EVENING.

ALMIGHTY God, by whom the world is governed and preserved, we humbly acknowledge, that in Thee we live, and move, and have our being. Thy providence keeps us alive from day to day ; and all our comforts and advantages are bestowed on us by Thy bountiful hand. Accept our grateful thanks and praises for all Thy loving-kindness and tender mercies. We praise Thee for continued health and strength ; for peace, abroad and at home. Thou hast fed and supported, and blessed us this day ; but we especially thank Thee for the redemption of the world, by our Lord Jesus Christ, for the means of grace, and the hope of glory.

Pardon our sinfulness, ingratitude, and folly in forgetting Thee, and transgressing Thy laws ; forgive the sins of the past day, through Jesus Christ ; and pour not Thy judgment upon us for our sins. Deliver us from the consequences of our follies and sins. Endue us with such a measure of Thy grace, and so strengthen our powers of mind, as to enable us to pass safely through our future trials, and to conform on all occasions to Thy will, and to act with wisdom and discretion, setting the Lord always before us. May He ever be on our right

hand, that we be not moved. Suffer no evil to befall us this night ; let not any one approach to hurt us ; and interpose Thy grace that we may not hurt ourselves by any error or misconduct of our own. Give us a clear understanding of our business and our duties, and grant us such a measure of health and prosperity, as may be good for us. May we pass our days in peace and contentment, endeavoring faithfully to fulfill our duties, and to become meet for Thy heavenly kingdom ; that when our life comes to a close, we may depart in peace, and enter into the everlasting kingdom of our Lord and Saviour.

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Our Father, &c.

FRIDAY- MORNING.

PRAISED be the Lord, our God, for sleep by night. We have laid us down and taken our rest ; for it is Thou that makest us to dwell in safety. Let Thy goodness and grace follow us through this day. Open our hearts to receive Thy grace, that we may become humble, peaceable, patient, kind, and charitable : and let Thy Holy Spirit direct our thoughts, words, and deeds. Endow us, O Lord,

with a lively faith, firm hope, and a fervent love, to Thee our God and Saviour, who daily poureth Thy benefits upon us, and who art preparing for us such good things as pass man's understanding.

We are unworthy to obtain the least of Thy favors : pardon our boldness in asking these great blessings. Take from us the lukewarm and cold manner of our meditations, prayers, and praises, and give us delight in thinking of Thee, Thy love and mercy. May we meditate on the cross of our Lord Jesus Christ, on which He bled for our sins ; thankfully remember His death, and rejoice in taking the symbols and memorials of it at the table of the Lord.

May our inquiry be, what shall we render to the Lord for all His mercies ? May we patiently endure every trial He may appoint ; deny ourselves, and take up His cross and follow Him. May we tread in the footsteps of His example, and at length come to reign with Him in His eternal kingdom.

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Hear us, O gracious God, for the sake of Jesus Christ, our only Lord and Saviour. Amen.

Our Father, &c.

FRIDAY EVENING.

O HOLY Father, our Creator and Preserver, we come and put ourselves this night under the shadow of Thy almighty wings. Be pleased to bless and protect us this night, as Thou hast graciously defended us during the past day. Blessed be Thy Holy Name, O Holy Jesus, who camest down from heaven, and paid for us the ransom on the cross, on purpose to redeem us from all iniquity, and to purify unto Thyself a people zealous of good works. We adore Thee for Thy matchless love, and we pray Thee to write Thy laws in our hearts, that we may keep and do them. Make us doers of Thy word as well as hearers ; bring us to become Thy faithful disciples and obedient subjects of Thy kingdom. Yea, do Thou reign on the throne of our souls, and rule in our hearts by faith. O blessed Spirit, the Third Person in the Holy Trinity, we implore Thy grace and help. From Thee every good thought and purpose comes, and by Thy grace Thou must bring the same to good effect. Do Thou cause us to grow in grace day by day. Do Thou build us up in our most holy faith. Cause us to die to sin and to live unto righteousness ; and by Thy constant influence may we bring forth fruit

unto righteousness here, and reap the fruits of life eternal hereafter.

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O holy, blessed, and glorious Trinity, receive us under Thy protection this night. May we live in Thy favor, and come to behold Thee in Thy glory.

Our Father, &c.

SATURDAY MORNING.

WE desire to offer Thee, O Lord, the creator of light, our morning sacrifice of gratitude, that the light of heaven shines upon us again. We would join our voice with the whole family of heaven and earth in blessing and praising Thee. The sun has dispelled the darkness, and is diffusing heat and light on the world. Shine also into our hearts, O Father of light, by Thy Spirit, and give us to see the glory of God in the face of Jesus Christ; and may we be changed into the same image, even as by the Spirit of the Lord. Thus may we come to resemble Thy likeness, and be conformed to Thee in righteousness and true holiness. Teach us by Thy Spirit to know Thee, the only true God, and Jesus Christ whom Thou hast sent. May we confide in Thy

Providence, believing that our most minute concerns are known to Thee, and may be reconciled to whatever Thy wisdom appoints. Shed abroad the love of God in our hearts, that we may love all Thy moral perfections, and delight to walk in the ways of purity, goodness, and truth. We commit ourselves to Thy guidance this day. We are in Thy hands, O Heavenly Father. Do with us as seemeth good in Thy sight, and overrule for good all the dispensations of life. Help us to discharge our duties aright; guide us by Thy counsel; sustain us by Thy grace; animate us with the glorious hopes of immortality; cheer us with Thy promises; help us to fix our eyes on our Redeemer, who, for the joy that was set before Him, endured the cross, and is set down at the right hand of God. May we walk in the steps of His patience, and persevere and endure to the end, and at length come to live with Him in His glorious kingdom. These and all other blessings we ask in the name and through the merits of Jesus Christ, our Mediator.

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Our Father, &c.

SATURDAY EVENING

WE bless Thee, O Lord, for all the services of the past day, and of the past week, now nearly closing. O Father of mercies ! have mercy upon us, and hear our prayers.

O blessed Jesus ! our wisdom and righteousness, our sanctification and redemption, hear the prayers of us penitent sinners. O Divine Spirit, help our infirmities ; we know not what to ask, nor how to pray. Do Thou make intercession within our hearts, and be present in our desires. We would prostrate ourselves before Thy Divine Majesty, under a deep sense of our unworthiness. Thou art good and gracious, but we are vile and ungrateful. But O merciful God, pity and pardon us for the sake of Jesus Christ our Lord. Father ! we have sinned against heaven and in Thy sight, but receive us prodigals back again ; let Thy Fatherly kindness meet us and welcome us back to Thee, and give us grace never to stray from Thy fold, nor to cast ourselves out of Thy house again.

Prepare us to enter into Thy house of prayer on to-morrow's Sabbath ; may we go with sincere intentions and devout desires ; may our thoughts be

serious, and our behavior be reverential and composed. May we hear Thy word with a true heart, and apply it to our own cases ; and do Thou by Thy Spirit enable us to receive with meekness the engrafted word, that it may become effectual to save our souls. O fit us by the prayers and praises of this holy day, to join the spirits of the just in the eternal Sabbath in heaven.

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Hear the prayers which have been put up this day for ourselves ; for our friends, relations, and neighbors ; for our country ; for the church to which we belong, and for the churches of God upon earth. May Thy saving truth be soon made known to all nations, and may all flesh see the glory of God, and acknowledge one Lord over all the earth.

We ask all for Jesus Christ's sake.

Our Father, &c.

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The following excellent Prayers are from the Book of Common Prayer of the Protestant Episcopal Church.

A MORNING PRAYER.

ALMIGHTY and everlasting God, in whom we live, and move, and have our being; we, Thy needy creatures, render Thee our humble praises, for Thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night. To Thy watchful providence we owe it,* (that no disturbance hath come nigh us or our dwelling; but, that we are brought in safety to the beginning of this day.) For these Thy mercies we bless and magnify Thy glorious name; humbly beseeching Thee to accept this our morning sacrifice of praise and thanksgiving; for His sake who lay down in the grave, and rose again for us, Thy Son our Saviour Jesus Christ. Amen.

And, since it is of Thy mercy, O gracious Father, that another day is added to our lives; we here dedicate both our souls and our bodies to

* *When disturbances of any kind befall a Family, instead of this, say, that notwithstanding our dangers, we are brought in safety to the beginning of this day.*

Thee and Thy service, in a sober, righteous, and godly life: In which resolution do Thou, O merciful God, confirm and strengthen us; that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Amen.

But, O God, who knowest the weakness and corruption of our nature, and the manifold temptations which we daily meet with; we humbly beseech Thee to have compassion on our infirmities, and to give us the constant assistance of Thy Holy Spirit; that we may be effectually restrained from sin, and excited to our duty. Imprint upon our hearts such a dread of Thy judgments, and such a grateful sense of Thy goodness to us, as may make us both afraid and ashamed to offend Thee. And above all, keep in our minds a lively remembrance of that great Day, in which we must give a strict account of our thoughts, words, and actions; and, according to the works done in the body, be eternally rewarded or punished, by Him whom Thou hast appointed the Judge of quick and dead, Thy Son Jesus Christ our Lord. Amen.

In particular, we implore Thy grace and protection for the ensuing day. Keep us temperate in

our meats and drinks, and diligent in our several callings. Grant us patience under any afflictions Thou shalt see fit to lay on us, and minds always contented with our present condition. Give us grace to be just and upright in all our dealings; quiet and peaceable; full of compassion; and ready to do good to all men, according to our abilities and opportunities. Direct us in all our ways,* (and prosper the works of our hands in the business of our several stations.) Defend us from all dangers and adversities; and be graciously pleased to take us, and all things belonging to us, under Thy Fatherly care and protection. These things, and whatever else Thou shalt see necessary and convenient to us, we humbly beg, through the merits and mediation of Thy Son Jesus Christ our Lord and Saviour. Amen.

Our Father, &c.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

** On Sunday Morning, instead of this, say, and let Thy Holy Spirit accompany us to the place of Thy public worship, making us serious and attentive, and raising our minds from the thoughts of this world to the consideration of the next, that we may fervently join in the prayers and praises of Thy Church, and listen to our duty with honest hearts, in order to practice it.*

AN EVENING PRAYER.

Most merciful God, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins ; we come before Thee in an humble sense of our own unworthiness, acknowledging our manifold transgressions of Thy righteous laws.* But, O gracious Father, who desirest not the death of a sinner, look upon us, we beseech Thee, in mercy, and forgive us all our transgressions. Make us deeply sensible of the great evil of them ; and work in us an hearty contrition ; that we may obtain forgiveness at Thy hands, who art ever ready to receive humble and penitent sinners ; for the sake of Thy Son Jesus Christ, our only Saviour and Redeemer. Amen.

And lest, through our own frailty, or the temptations which encompass us, we be drawn again into sin, vouchsafe us, we beseech Thee, the direction and assistance of Thy Holy Spirit. Reform whatever is amiss in the temper and disposition of our souls ; that no unclean thoughts, unlawful designs, or inordinate desires, may rest there. Purge

* Here, let him who reads, make a short pause, that every one may secretly confess the sins and failings of that day.

our hearts from envy, hatred, and malice ; that we may never suffer the sun to go down upon our wrath ; but may always go to our rest in peace, charity, and good-will, with a conscience void of offence toward Thee and toward men : That so, we may be preserved pure and blameless, unto the coming of our Lord and Saviour Jesus Christ. Amen.

And accept, O Lord, our intercessions for all mankind. Let the light of Thy Gospel shine upon all nations : and may as many as have received it, live as becomes it. Be gracious unto Thy Church ; and grant that every member of the same, in his vocation and ministry, may serve Thee faithfully. Bless all in authority over us ; and so rule their hearts and strengthen their hands, that they may punish wickedness and vice, and maintain Thy true religion and virtue. Send down Thy blessings, temporal and spiritual, upon all our relations, friends, and neighbors. Reward all who have done us good, and pardon all those who have done or wish us evil, and give them repentance and better minds. Be merciful to all who are in any trouble ; and do Thou, the God of pity, administer to them according to their several necessities, for

His sake who went about doing good, Thy Son our Saviour Jesus Christ. Amen.

To our prayers, O Lord, we join our unfeigned thanks for all Thy mercies ; for our being, our reason, and all other endowments and faculties of soul and body ; for our health, friends, food, and raiment, and all the other comforts and conveniences of life. Above all, we adore Thy mercy in sending Thy only Son into the world to redeem us from sin and eternal death, and in giving us the knowledge and sense of our duty toward Thee. We bless Thee for Thy patience with us, notwithstanding our many and great provocations ; for all the directions, assistances, and comforts of Thy Holy Spirit ; for Thy continual care and watchful providence over us through the whole course of our lives ; and particularly for the mercies and benefits of the past day. Beseeching Thee to continue these Thy blessings to us ; and to give us grace to show our thankfulness in a sincere obedience to His laws, through whose merits and intercession we received them all, Thy Son our Saviour Jesus Christ. Amen.

In particular, we beseech Thee to continue Thy gracious protection to us this night. Defend us

from all dangers and mischiefs, and from the fear of them ; that we may enjoy such refreshing sleep, as may fit us for the duties of the following day. Make us ever mindful of the time when we shall lie down in the dust ; and grant us grace always to live in such a state, that we may never be afraid to die : So that living and dying we may be Thine, through the merits and satisfaction of Thy Son Christ Jesus, in whose name we offer up these our imperfect prayers. Amen.

Our Father, &c.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

HYMNS FOR FAMILY WORSHIP.

SABBATH MORNING.

HYMN 1. L. M.

1. THINE earthly Sabbaths, Lord, we love ;
But there's a nobler rest above ;
To that our lab'ring souls aspire,
With ardent pangs of strong desire.
2. No more fatigue, no more distress ;
Nor sin, nor hell, shall reach the place ;
No sighs shall mingle with the songs
Which warble from immortal tongues.
3. No rude alarms of raging foes ;
No cares to break the long repose ;
No midnight shade, no clouded sun,
But sacred, high, eternal noon.

4. O, long-expected day, begin ;
Dawn on these realms of woe and sin.
Fain would we leave this weary road,
And sleep in death, to rest with God.
-

HYMN 2. S. M.

1. WELCOME, sweet day of rest,
That saw the Lord arise :
Welcome to this reviving breast,
And these rejoicing eyes !
2. The King Himself comes near,
And feasts His saints to-day ;
Here we may sit, and see Him here,
And love, and praise, and pray.
3. One day within the place
Which Thou dost, Lord, frequent,
Is sweeter than ten thousand days
In sinful pleasures spent.
4. My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss.

HYMN 3. C. M.

1. LORD, in the morning Thou shalt hear
My voice ascending high ;
To Thee will I direct my prayer,
To Thee lift up mine eye.
2. Up to the hills where Christ has gone,
To plead for all His saints,
Presenting at His Father's throne
Our songs and our complaints.
3. Thou art a God, before whose sight
The wicked shall not stand ;
Sinners shall ne'er be Thy delight,
Nor dwell at Thy right hand.
4. But to Thy house will I resort,
To taste Thy mercies there ;
I will frequent Thy holy court,
And worship in Thy fear.
5. O, may Thy Spirit guide my feet
In ways of righteousness,
Make every path of duty straight,
And plain before my face.

HYMN 4. C. M.

On Communion Sabbath.

1. ACCORDING to Thy gracious word,
In meek humility,
This will we do, dear dying Lord—
We will remember Thee.
2. Thy body, broken for our sake,
Our bread from heaven shall be ;
Thy testamental cup we take,
And thus remember Thee.
3. Gethsemane can we forget ;
Or there Thy conflict see,
Thine agony and bloody sweat,
And not remember Thee ?
4. When to the cross we turn our eyes,
And rest on Calvary,
O Lamb of God, our sacrifice,
We must remember Thee.

HYMN 5. L. M.

1. MY God, and is Thy table spread,
And does Thy cup with love o'erflow ?
Thither be all Thy children led,
And let them Thy sweet mercies know.
 2. Hail ! sacred feast, which Jesus makes,
Rich banquet of His flesh and blood ;
Thrice happy he who here partakes
That sacred stream, that heavenly food.
 3. Why are its bounties all in vain
Before unwilling hearts displayed ?
Was not for you the victim slain ?
Are you forbid the children's bread ?
-

SABBATH EVENING.

HYMN 6. C. M.

1. FREQUENT the day of God returns,
To shed its quickening beams ;
And yet how slow devotion burns ;
How languid are its flames !

2. Accept our faint attempts to love ;
Our frailties, Lord, forgive :
We would be like Thy saints above,
And praise Thee while we live.
 3. Increase, O, Lord, our faith and hope,
And fit us to ascend,
Where the assembly ne'er breaks up,
The Sabbath ne'er shall end.
 4. Where we shall breathe in heavenly air,
With heavenly lustre shine ;
Before the throne of God appear,
And feast on love divine.
-

HYMN 7. 7's.

1. SOFTLY fades the twilight ray
Of the holy Sabbath-day ;
Gently as life's setting sun,
When the Christian's course is run.
2. Night her solemn mantle spreads
O'er the earth, as daylight fades ;
All things tell of calm repose,
At the holy Sabbath's close.

3. Peace is on the world abroad ;
'Tis the holy peace of God,—
Symbol of the peace within,
When the spirit rests from sin.
 4. Still the Spirit lingers near,
Where the evening worshiper
Seeks communion with the skies,
Pressing onward to the prize.
 5. Saviour, may our Sabbaths be
Days of peace and joy in Thee,
Till in heaven our souls repose,
Where the Sabbath ne'er shall close,
-

SATURDAY EVENING.

HYMN 8. 7's.

1. Now all chafing care shall cease,
Now worn toil obtain release ;
With the world we now have done,
Since " the Sabbath draweth on."
2. This our " preparation" be :
Lord ! our hearts we bring to Thee ;
May they to Thyself be won,
While " the Sabbath draweth on."

3. At this hour, lo ! from their place,
Myriad households seek Thy face :
We adore Thee not alone
That "the Sabbath draweth on."
 4. When shall earth's bless'd Sabbath break ?
When its rest all tribes partake ?
See the bright'ning signal yon,
'Tis that "Sabbath draweth on."
 5. And when nature sinks in death,
When heaves slow and faint our breath,
Brighter than e'er day yet shone,
Heavenly Sabbath, then draw on.
-

CHRISTMAS.

HYMN 9. C. M.

1. MORTALS, awake, with angels join,
And chant the solemn lay ;
Joy, love, and gratitude combine
To hail th' auspicious day.
2. In heaven the rapt'rous song began,
And sweet seraphic fire
Through all the shining legions ran,
And strung and tuned the lyre.

3. Swift through the vast expanse it flew,
And loud the echo roll'd ;
The theme, the song, the joy, was new,
'Twas more than heaven could hold.
 4. Down through the portals of the sky
The impetuous torrent ran,
And angels flew with eager joy
To bear the news to man.
 5. With joy the chorus we'll repeat,
"Glory to God on high !
Good-will and peace are now complete ;
Jesus was born to die."
 6. Hail, Prince of Life, for ever hail !
Redeemer, Brother, Friend !
Though earth, and time, and life, shall fail,
Thy praise shall never end,
-

HYMN 10. S. M.

1. RAISE your triumphant songs
To an immortal tune ;
Let the wide earth resound the deeds
Celestial grace has done.

2. Sing how eternal Love
 Its chief Beloved chose,
And bade Him raise our wretched race
 From their abyss of woes.
3. His hand no thunder bears,
 Nor terror clothes His brow ;
No bolts to drive our guilty souls
 To fiercer flames below.
4. 'Twas mercy filled the throne,
 And wrath stood silent by,
When Christ was sent with pardons down,
 To rebels doomed to die.
5. Now, sinners, dry your tears,
 Let hopeless sorrow cease ;
Bow to the sceptre of His love,
 And take the offer'd peace.
6. Lord, we obey Thy call ;
 We lay an humble claim
To the salvation Thou hast bought,
 And love and praise Thy name.

END OF THE YEAR.

HYMN 11. C. M.

Morning.

1. AWAKE, ye saints, and raise your eyes,
And lift your voices high ;
Awake, and praise that sovereign love
That shows salvation nigh.
2. On all the wings of time it flies ;
Each moment brings it near :
Then welcome each declining day,
Welcome each closing year.
3. Not many years their rounds shall run,
Nor many mornings rise,
Ere all its glories stand revealed
To our admiring eyes.
4. Ye wheels of nature, speed your course ;
Ye mortal powers, decay ;
Fast as ye bring the night of death,
Ye bring eternal day.

HYMN 12. C. M.

Evening.

1. SEE, in the vineyard of the Lord,
 A barren fig-tree stands ;
 No fruit it yields, no blossom bears,
 Though planted by His hands.
2. From year to year the tree He views,
 And still no fruit is found ;
 Then "Cut it down," the Lord commands.
 "Why cumberst it the ground?"
3. But lo ! the gracious Saviour pleads :
 "The barren fig-tree spare,
 Another year in mercy wait,
 It yet may bloom and bear :
4. "But if My culture prove in vain,
 And still no fruit be found,
 I plead no more ; destroy the tree,
 And root it from the ground."

NEW YEAR.

HYMN 13. C. M.

1. LET me alone another year,
In honor of Thy Son,
Who doth my Advocate appear,
Before Thy gracious throne.
2. Thou hast vouchsafed a longer space,
And spared the barren tree,
Because for me the Saviour prays,
And pleads His death for me.
3. Time to repent Thou dost bestow ;
But O, the power impart !
And let my eyes with tears o'erflow,
And break my stubborn heart.
4. I'd nail my passions to the cross,
Where my Redeemer died ;
And all things count but shame and loss
For Jesus crucified.

HYMN 14. L. M.

1. ETERNAL Source of every joy,
Well may Thy praise our lips employ,
While in Thy worship we appear,
Whose goodness crowns the circling year.
 2. The flowery spring, at Thy command,
Embalms the air, and paints the land ;
The summer rays with vigor shine,
To raise the corn and cheer the vine.
 3. Thy hand in autumn richly pours,
Through all our coasts, redundant stores ;
And winters, soften'd by Thy care,
No more a face of horror wear.
 4. Seasons, and months, and weeks, and days,
Demand successive songs of praise ;
Still be the cheerful homage paid,
With op'ning light, and evening shade.
-

HYMN 15. L. M.

1. THE God of life, whose constant care
With blessings crowns each opening year,
Our scanty span doth still prolong,
And wakes anew our annual song.

2. How many precious souls have fled
To the vast regions of the dead,
Since to this day the changing sun
Did his last yearly period run !
 3. We yet survive ; but who can say,
“ Or through this year, or month, or day,
I shall retain this vital breath,
Thus far, at least, in league with death ? ”
 4. To Thee our spirits we resign,
Make them and own them still as Thine ;
So shall they live secure from fear,
Though death should blast the rising year.
-

HOUSEHOLD CONSECRATION.

HYMN 16. S. M.

1. THE power to bless my house
Belongs to God alone ;
Yet rend'ring Him my constant vows,
He sends His blessings down.
2. Shall I not, then, engage
My house to serve the Lord ;
To search the soul-converting page,
And feed upon his word ;—

3. To ask with faith and hope
The grace which He supplies,
In prayer and praise to offer up
Their daily sacrifice ?
 4. Let each his sin eschew,
Through Thy restraining grace,
Our father Abrah'm's steps pursue,
And walk in all Thy ways.
 5. Saviour of men, incline
The hearts which Thou hast made,
Which Thou hast bought with blood divine,
To ask Thy promised aid.
 6. Me and my house receive,
Thy family t' increase,
And let us in Thy favor live,
And let us die in peace.
-

IN AFFLICTION.

HYMN 17. C. M.

1. O God, who mad'st the earth and sky,
The darkness and the day,
Give ear to this Thy family,
And help us when we pray !

2. For wild the waves of bitterness
 Around our vessel roar,
 And heavy grows the pilot's heart,
 To view the rocky shore!
 3. The cross our Master bore for us,
 For Him we fain would bear ;
 But mortal strength to weakness turns,
 And courage to despair.
 4. Then, mercy on our failings, Lord !
 Our sinking faith renew !
 And when Thy sorrows visit us,
 O send Thy patience too !
-

IN BEREAVEMENT.

HYMN 18. 9th. P. M. 8's & 7's.

1. JESUS, while our hearts are bleeding
 O'er the spoils that death has won,
 We would, at this solemn meeting,
 Calmly say,—Thy will be done.
2. Though cast down, we're not forsaken ;
 Though afflicted, not alone ;
 Thou didst give, and Thou hast taken,
 Blessed Lord,—Thy will be done.

3. Though to-day we're filled with mourning,
Mercy still is on the throne ;
With Thy smiles of love returning,
We can sing,—Thy will be done.
 4. By Thy hands the boon was given ;
Thou hast taken but Thine own :
Lord of earth, and God of heaven,
Evermore,—Thy will be done.
-

MORNING.

HYMN 19. L. M.

1. AWAKE, my soul, and with the sun
Thy daily stage of duty run ;
Shake off dull sloth, and early rise
To pay thy morning sacrifice.
2. Wake, and lift up thyself, my heart,
And with the angels bear thy part ;
Who all night long unwearied sing
High praise to the Eternal King.
3. Glory to Thee, who safe hast kept,
And hast refresh'd me while I slept ;
Grant, Lord, when I from death shall wake,
I may of endless life partake.

4. Direct, control, suggest this day,
All I design, or do, or say,
That all my powers, with all their might,
In Thy sole glory may unite.
-

HYMN 20. L. M.

1. ARISE, my soul, with rapture rise,
And fill'd with love and fear, adore
The awful Sovereign of the skies,
Whose mercy lends me one day more.
2. And may this day, Indulgent Power,
Not idly pass, nor fruitless be ;
But may each swiftly-flying hour
Still nearer bring my soul to Thee.
3. Then let me serve Thee all my days,
And may my zeal with years increase :
For pleasant, Lord, are all Thy ways,
And all Thy paths paths are of peace.

HYMN 21. S. M.

1. WE lift our hearts to Thee,
O Day-Star from on high !
The sun itself is but Thy shade,
Yet cheers both earth and sky.
 2. O may no gloomy crime
Pollute the rising day ;
Or Jesus' blood, like evening dew,
Wash all its stains away !
 3. May we this life improve,
To mourn for errors past,—
And live this short revolving day,
As if it were our last.
-

HYMN 22. S. M.

1. SEE how the morning sun
Pursues his shining way,
And wide proclaims his Maker's praise,
With every bright'ning ray.
2. Thus would my rising soul
Its Heavenly Parent sing ;
And to its great Original
The humble tribute bring.

3. Serene I laid me down,
 Beneath His guardian care ;
I slept, and I awoke, and found
 My kind Preserver near !
 4. My life I would anew
 Devote, O Lord, to Thee ;
And in Thy service I would spend
 A long eternity.
-

HYMN 23. C. M.

1. ONCE more, my soul, the rising day
 Salutes thy waking eyes ;
Once more, my voice, thy tribute pay
 To Him that rules the skies.
2. Night unto night His name repeats,
 The day renews the sound,—
Wide as the heavens on which He sits,
 To turn the seasons round.
3. 'Tis He supports my mortal frame ;
 My tongue shall speak His praise ;
My sins might rouse His wrath to flame,
 But yet His wrath delays.

4. O God, let all my hours be Thine,
While I enjoy the light !
Then shall my sun in smiles decline,
And bring a pleasant night.
-

HYMN 24. C. M.

1. LORD of my life, O may Thy praise
Employ my noblest powers,
Whose goodness lengthens out my days,
And fills the circling hours.
2. While many spent the night in sighs,
And restless pains and woes,
In gentle sleep I closed my eyes,
And undisturbed repose.
3. O, let the same Almighty care
My waking hours attend ;
From every danger, every snare,
My heedless steps defend.
4. Smile on my minutes as they roll,
And guide my future days ;
And let Thy goodness fill my soul
With gratitude and praise.

HYMN 25. C. M.

1. AWAKE, my soul, to meet the day,
 Unfold thy drowsy eyes,
 And burst the pond'rous chain that loads
 Thine active faculties.
 2. God's guardian shield was round me spread
 In my defenceless sleep :
 Let Him have all my waking hours,
 Who doth my slumbers keep.
 3. Pardon, O God, my former sloth,
 And arm my soul with grace ;
 As rising now, I seal my vows
 To prosecute Thy ways.
 4. Bright Sun of Righteousness, arise !
 Thy radiant beams display,
 And guide my dark, bewildered soul
 To everlasting day.
-

HYMN 26. III. 1.

1. Now the shades of night are gone ;
 Now the morning light is come ;
 Lord, may we be Thine to-day ;
 Drive the shades of sin away.

2. Fill our souls with heavenly light,
Banish doubt and clear our sight ;
In Thy service, Lord, to-day,
May we labor, watch, and pray.
 3. Keep our haughty passions bound ;
Save us from our foes around ;
Going out and coming in,
Keep us safe from every sin.
 4. When our work of life is past,
O, receive us then at last ;
Night and sin will be no more,
When we reach the heavenly shore.
-

EVENING.

HYMN 27. L. M.

1. ALL praise to Thee, my God, this night,
For all the blessings of the light ;
Keep me, O keep me, King of kings,
Under Thine own Almighty wings.
2. Forgive me, Lord, for Thy dear Son,
The ills that I this day have done ;
That with the world, myself, and Thee,
I, ere I sleep, at peace may be.

3. Teach me to live, that I may dread
The grave as little as my bed ;
Teach me to die, that so I may
Rise glorious at the awful day.
 4. O, may my soul on Thee repose,
And with sweet sleep mine eyelids close ;—
Sleep that may me more vig'rous make,
To serve my God, when I awake.
-

HYMN 28. L. M

1. THUS far the Lord hath led me on,
Thus far His power prolongs my days,
And every evening shall make known
Some fresh memorial of His grace.
2. Much of my time has run to waste,
And I perhaps am near my home :
But He forgives my follies past,
And gives me strength for days to come.
3. I lay my body down to sleep,
Peace is the pillow for my head ;
While well-appointed angels keep
Their watchful stations round my bed.

4. Thus when the night of death shall come,
My flesh shall rest beneath the ground,
And wait Thy voice to rouse my tomb,
With sweet salvation in the sound.
-

HYMN 29. S. M.

1. THE day is past and gone,
The evening shades appear ;
O, may we all remember well,
The night of death draws near !
2. We lay our garments by,
Upon our beds to rest ;
So death will soon disrobe us all
Of what is here possest.
3. Lord, keep us safe this night,
Secure from all our fears ;
May angels guard us while we sleep,
Till morning light appears.
4. And when we early rise,
And view th' unwearied sun,
May we set out to win the prize,
And after glory run.

HYMN 30. S. M.

1. COME, ye that love the Lord,
And let your joys be known ;
Join in a song with sweet accord,
While ye surround His throne.
2. The sorrows of the mind
Be banished from this place !
Religion never was design'd
To make our pleasures less.
3. Let those refuse to sing
Who never knew our God ;
But servants of the Heavenly King
May speak their joys abroad.
4. The God that rules on high,
That all the earth surveys,
That rides upon the stormy sky,
And calms the roaring seas,—
5. This awful God is ours,
Our Father and our Love ;
He will send down His heavenly powers,
To carry us above.

HYMN 31. S. M.

(Conclusion of the preceding.)

1. THERE we shall see His face,
And never, never sin ;
There, from the rivers of His grace,
Drink endless pleasures in.
2. Yea, and before we rise
To that immortal state,
The thoughts of such amazing bliss
Should constant joys create.
3. The men of grace have found
Glory begun below :
Celestial fruit on earthly ground
From faith and hope may grow.
4. The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets.
5. Then let our songs abound,
And every tear be dry ;
We are marching through Immanuel's ground,
To fairer worlds on high.

HYMN 32. C. M.

1. Now from the altar of our hearts
Let warmest thanks arise :
Assist us, Lord, to offer up
Our evening sacrifice.
 2. This day God was our sun and shield,
Our keeper and our guide ;
His care was on our weakness shown,
His mercies multiplied.
 3. Minutes and mercies multiplied,
Have made up all this day ;
Minutes came quick, but mercies were
More fleet and free than they.
 4. New time, new favors, and new joys,
Do a new song require :
Till we shall praise Thee as we would,
Accept our hearts' desire.
-

HYMN 33. C. M.

1. THOU, Lord, hast bless'd my going out,
O, bless my coming in !
Compass my weakness round about,
And keep me safe from sin.

2. Still hide me in Thy secret place,
Thy tabernacle spread ;
Shelter me with preserving grace,
And screen my naked head.
 3. To Thee for refuge may I run,
From sin's alluring snare ;
Ready its first approach to shun,
And watching unto prayer.
 4. O, that I never, never more
Might from Thy ways depart ;
Here let me give my wanderings o'er,
By giving Thee my heart !
-

HYMN 34. 8's & 7's.

1. SAVIOUR, breathe an evening blessing,
Ere repose our spirits seal :
Sin and want we come confessing ;
Thou canst save, and Thou canst heal,
2. Though destruction walk around us,
Though the arrows past us fly,
Angel guards from Thee surround us ;
We are safe, if Thou art nigh.

3. Though the night be dark and dreary,
Darkness cannot hide from Thee ;
Thou art He, who, never weary,
Watchest where Thy people be.
 4. Should swift death this night o'ertake us,
And our couch become our tomb,
May the morn in heaven awake us,
Clad in light, and deathless bloom.
-

MORNING OR EVENING.

HYMN 35. L. M.

1. My God, how endless is Thy love !
Thy gifts are every evening new ;
And morning mercies from above,
Gently distill like evening dew.
2. Thou spread'st the curtains of the night,
Great Guardian of my sleeping hours ;
Thy sovereign word restores the light,
And quickens all my drowsy powers.
3. I yield myself to Thy command ;
To Thee devote my nights and days :
Perpetual blessings from Thy hand
Demand perpetual songs of praise.

HYMN 36. L. M.

1. SAVIOUR, when night involves the skies,
My soul, adoring, turns to Thee ;
Thee, self-abased in mortal guise,
And wrapt in shades of death for me.
2. On Thee my waking raptures dwell,
When crimson gleams the east adorn ;
Thee, Victor of the grave and hell ;
Thee, Source of life's eternal morn.
3. When noon her throne in light arrays,
To Thee my soul triumphant springs ;
Thee, throned in glory's endless blaze ;
Thee, Lord of lords, and King of kings.
4. O'er earth, when shades of evening steal.
To death and Thee my thoughts I give ;
To death, whose power I soon must feel,
To Thee, with whom I trust to live.

DOXOLOGIES.

L. M.

PRAISE God, from whom all blessings flow ;
Praise Him, all creatures here below ;
Praise Him above, ye heavenly host ;
Praise Father, Son, and Holy Ghost.

C. M.

Now let the Father, and the Son,
And Spirit, be adored ;
Where there are works to make Him known,
Or saints to love the Lord.

S. M.

GIVE to the Father praise,
Give glory to the Son ;
And to the Spirit of His grace,
Be equal honor done.

7's.

SING we to our God above,
Praise eternal as His love ;
Praise Him, all ye heavenly host,—
Father, Son, and Holy Ghost.

TABLE OF LESSONS.

By following these Tables, the portions of the Scripture which are deemed most suitable for family reading will be completed in the space of two years. No Table could be constructed so as to embrace the whole in one year, without making the Lessons unsuitably and unprofitably long.

FIRST YEAR.

CALENDAR.	MORNING.	EVENING.
JANUARY 1	GENESIS 1	MATT. 1
" 2	" 2	" 2
" 3	" 3	" 3
" 4	" 4	" 4
" 5	" 5	" 5 to v. 21
" 6	" 6	" 5 v. 21
" 7	" 7	" 6 to v. 16
" 8	" 8	" 6 v. 16
" 9	" 9	" 7
" 10	" 10	" 8 to v. 18
" 11	" 12	" 8 v. 18
" 12	" 13	" 9 to v. 18
" 13	" 14	" 9 v. 18
" 14	" 15	" 10
" 15	" 16	" 11
" 16	" 17	" 12 to v. 22
" 17	" 18 to v. 17	" 12 v. 22
" 18	" 18 v. 17	" 13 to v. 31

FIRST YEAR.

CALENDAR.	MORNING.	EVENING.
JANUARY 19	GENESIS 19 to v. 30	MATT. 13 v. 31
" 20	" 20	" 14
" 21	" 21 to v. 22	" 15 to v. 21
" 22	" 21 v. 22	" 15 v. 21
" 23	" 22	" 16
" 24	" 23	" 17
" 25	" 24 to v. 32	" 18 to v. 21
" 26	" 24 v. 32	" 18 v. 21
" 27	" 25 to v. 19	" 19
" 28	" 25 v. 19	" 20 to v. 17
" 29	" 26 to v. 17	" 20 v. 17
" 30	" 26 v. 17	" 21 to v. 23
" 31	" 27 to v. 30	" 21 v. 23
FEBRUARY 1	" 27 v. 30	" 22 to v. 23
" 2	" 28	" 22 v. 23
" 3	" 29 to v. 15	" 23
" 4	" 29 v. 15	" 24
" 5	" 30 to v. 25	" 25 to v. 31
" 6	" 30 v. 25	" 25 v. 31
" 7	" 31 to v. 25	" 26 to v. 3
" 8	" 32 to v. 24	" 26 v. 36
" 9	" 32 v. 24	" 27
" 10	" 33	" 28
" 11	" 34	MARK 1
" 12	" 35	" 2
" 13	" 37	" 3
" 14	" 39	" 4 to v. 26
" 15	" 40	" 4 v. 26
" 16	" 41 to v. 37	" 5 to v. 21
" 17	" 41 v. 37	" 5 v. 21
" 18	" 42 to v. 25	" 6 to v. 30
" 19	" 42 v. 25	" 6 v. 30
" 20	" 43 to v. 15	" 7 to v. 24
" 21	" 43 v. 15	" 7 v. 24
" 22	" 44 to v. 14	" 8 to v. 27
" 23	" 44 v. 14	" 8 v. 27
" 24	" 45 to v. 16	" 9 to v. 30
" 25	" 45 v. 16	" 9 v. 30
" 26	" 46	" 10 to v. 32
" 27	" 47	" 10 v. 32
" 28	" 48	" 11

FIRST YEAR.

CALENDAR.		MORNING.	EVENING.
MARCH	1	GENESIS 49	MARK 12
"	2	" 50 to v. 15	" 13
"	3	" 50 v. 15	" 14 to v. 26
"	4	EXODUS 1	" 14 v. 26
"	5	" 2	" 15
"	6	" 3	" 16
"	7	" 4 to v. 18	LUKE 1 to v. 39
"	8	" 4 v. 18	" 1 v. 39
"	9	" 5	" 2 to v. 40
"	10	" 6 to v. 14	" 2 v. 40
"	11	" 6 v. 14	" 3
"	12	" 7	" 4
"	13	" 8 to v. 16	" 5
"	14	" 8 v. 16	" 6 to v. 20
"	15	" 9 to v. 13	" 6 v. 20
"	16	" 9 v. 13	" 7 to v. 36
"	17	" 10 to v. 12	" 7 v. 36
"	18	" 10 v. 12	" 8 to v. 26
"	19	" 11	" 8 v. 26
"	20	" 12 to v. 37	" 9 to v. 37
"	21	" 12 v. 37	" 9 v. 37
"	22	" 13	" 10 to v. 25
"	23	" 14 to v. 15	" 10 v. 25
"	24	" 14 v. 15	" 11 to v. 29
"	25	" 15	" 11 v. 29
"	26	" 16	" 12
"	27	" 17	" 13
"	28	" 18	" 14
"	29	" 19	" 15
"	30	" 20	" 16
"	31	" 21 to v. 18	" 17 to v. 20
APRIL	1	" 21 v. 18	" 17 v. 20
"	2	" 22 to v. 16	" 18 to v. 31
"	3	" 22 v. 16	" 18 v. 31
"	4	" 23 to v. 20	" 19 to v. 28
"	5	" 23 v. 20	" 19 v. 28
"	6	" 24	" 20
"	7	" 32 to v. 15	" 21
"	8	" 32 v. 15	" 22 to v. 31
"	9	" 33	" 22 v. 31
"	10	" 34 to v. 27	" 23

FIRST YEAR.

CALENDAR.		MORNING.	EVENING.
APRIL	11	EXODUS 34 v. 27	LUKE 24
"	12	" 40	JOHN 1 to v. 29
"	13	LEVIT. 19 to v. 19	" 1 v. 29
"	14	" 19 v. 19	" 2
"	15	" 24	" 3 to v. 22
"	16	" 25	" 3 v. 22
"	17	" 26 to v. 21	" 4
"	18	" 26 v. 21	" 5
"	19	NUM. 11 to v. 24	" 6 to v. 22
"	20	" 11 v. 24	" 6 v. 22
"	21	" 12	" 7 to v. 32
"	22	" 13	" 7 v. 32
"	23	" 14 to v. 26	" 8 to v. 21
"	24	" 14 v. 26	" 8 v. 21
"	25	" 16 to v. 36	" 9
"	26	" 16 v. 36	" 10 to v. 22
"	27	" 17	" 10 v. 22
"	28	" 20	" 11 to v. 30
"	29	" 21	" 11 v. 30
"	30	" 22	" 12 to v. 20
MAY	1	" 23	" 12 v. 20
"	2	" 24	" 13
"	3	" 25	" 14
"	4	" 27	" 15
"	5	" 30	" 16
"	6	" 31 to v. 25	" 17
"	7	" 31 v. 25	" 18
"	8	" 32	" 19
"	9	" 35	" 20
"	10	" 36	" 21
"	11	DEUT. 1 to v. 19	ACTS 1
"	12	" 1 v. 19	" 2
"	13	" 2 to v. 26	" 3
"	14	" 2 v. 26	" 4 to v. 23
"	15	" 3	" 4 v. 23
"	16	" 4 to v. 25	" 5 to v. 17
"	17	" 4 v. 25	" 5 v. 17
"	18	" 5 to v. 22	" 6
"	19	" 5 v. 22	" 7 to v. 30
"	20	" 6	" 7 v. 30
"	21	" 7	" 8 to v. 26

TABLE OF LESSONS.

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FIRST YEAR.

CALENDAR.		MORNING.		EVENING.	
MAY	22	DEUT.	8	ACTS	8 v. 26
"	23	"	9	"	9 to v. 23
"	24	"	10	"	9 v. 23
"	25	"	11	"	10 to v. 34
"	26	"	12	"	10 v. 34
"	27	"	13	"	11 to v. 19
"	28	"	14	"	11 v. 19
"	29	"	15	"	12
"	30	"	16	"	13 to v. 14
"	31	"	17	"	13 v. 14
JUNE	1	"	18	"	14 to v. 19
"	2	"	19	"	14 v. 19
"	3	"	20	"	15
"	4	"	21	"	16 to v. 14
"	5	"	22	"	16 v. 14
"	6	"	24	"	17 to v. 16
"	7	"	25	"	17 v. 16
"	8	"	26	"	18 to v. 18
"	9	"	27	"	18 v. 18
"	10	"	28 to v. 15	"	19 to v. 21
"	11	"	28 v. 15	"	19 v. 21
"	12	"	29	"	20 to v. 17
"	13	"	30	"	21
"	14	"	31	"	22
"	15	"	32	"	23
"	16	"	33	"	24
"	17	"	34	"	25
"	18	JOSHUA	1	"	26
"	19	"	2	"	27 to v. 31
"	20	"	3	"	27 v. 31
"	21	"	4	"	28 to v. 17
"	22	"	5	"	28 v. 17
"	23	"	6 to v. 12	ROM.	1
"	24	"	6 v. 12	"	2
"	25	"	7 to v. 16	"	3
"	26	"	7 v. 16	"	4
"	27	"	8 to v. 14	"	5
"	28	"	8 v. 14	"	6
"	29	"	9	"	7
"	30	"	10 to v. 15	"	8
JULY	1	"	10 v. 15 to 28	"	9

FIRST YEAR.

CALENDAR.		MORNING.		EVENING.	
JULY	2	JOSHUA	10 v. 28	ROM.	10
"	3	"	22 to v. 21	"	11
"	4	"	22 v. 21	"	12
"	5	"	23	"	13
"	6	"	24 to v. 19	"	14
"	7	"	24 v. 19	"	15
"	8	JUDGES	1 to v. 22	"	16
"	9	"	1 v. 22	1 COR.	1
"	10	"	2 to v. 11	"	2
"	11	"	2 v. 11	"	3
"	12	"	3 to v. 12	"	4
"	13	"	3 v. 12	"	5
"	14	"	4	"	6
"	15	"	5	"	7
"	16	"	6 to v. 11	"	8
"	17	"	6 v. 11 to 25	"	9
"	18	"	6 v. 25	"	10
"	19	"	7	"	11
"	20	"	8 to v. 22	"	12
"	21	"	8 v. 22	"	13
"	22	"	9 to v. 22	"	14
"	23	"	9 v. 22 to 46	"	15
"	24	"	9 v. 46	"	16
"	25	"	10	2 COR.	1
"	26	"	11 to v. 29	"	2
"	27	"	11 v. 29	"	3
"	28	"	12	"	4
"	29	"	13	"	5
"	30	"	14	"	6
"	31	"	15	"	7
AUGUST	1	"	16 to v. 21	"	8
"	2	"	16 v. 21	"	9
"	3	"	17	"	10
"	4	"	18	"	11
"	5	"	19 to v. 22	"	12
"	6	"	19 v. 22	"	13
"	7	"	20 to v. 26	GAL.	1
"	8	"	20 v. 26	"	2
"	9	"	21 to v. 16	"	3
"	10	"	21 v. 16	"	4
"	11	RUTH	1	"	5

FIRST YEAR.

CALENDAR.		MORNING.		EVENING.	
AUGUST	12	RUTH	2	GAL.	6
"	13	"	3	EPHES.	1
"	14	"	4	"	2
"	15	1 SAM.	1	"	3
"	16	"	2 to v. 22	"	4
"	17	"	2 v. 22	"	5
"	18	"	3	"	6
"	19	"	4	PHIL.	1
"	20	"	5	"	2
"	21	"	6	"	3
"	22	"	7	"	4
"	23	"	8	COL.	1
"	24	"	9	"	2
"	25	"	10	"	3
"	26	"	11	"	4
"	27	"	12	1 THES.	1
"	28	"	13	"	2
"	29	"	14 to v. 24	"	3
"	30	"	14 v. 24	"	4
"	31	"	15	"	5
SEPT.	1	"	16	2 THES.	1
"	2	"	17 to v. 30	"	2
"	3	"	17 v. 30	"	3
"	4	"	18	1 TIM.	1
"	5	"	19	"	2, 3
"	6	"	20	"	4
"	7	"	21	"	5
"	8	"	22	"	6
"	9	"	23	2 TIM.	1
"	10	"	24	"	2
"	11	"	25	"	3
"	12	"	26	"	4
"	13	"	27	TITUS	1
"	14	"	28	"	2, 3
"	15	"	29	PHILEMON	
"	16	"	30	HEB.	1
"	17	"	31	"	2
"	18	2 SAM.	1	"	3
"	19	"	2	"	4
"	20	"	3	"	5
"	21	"	4	"	6

FIRST YEAR.

CALENDAR.		MORNING.		EVENING.	
SEPT.	22	2 SAM.	5	HEB.	7
"	23	"	6	"	8
"	24	"	7	"	9
"	25	"	8	"	10
"	26	"	9	"	11
"	27	"	10	"	12
"	28	"	11	"	13
"	29	"	12	JAMES	1
"	30	"	13 to v. 23	"	2
OCTOBER	1	"	13 v. 23	"	3
"	2	"	14	"	4
"	3	"	15	"	5
"	4	"	16	1 PET.	1
"	5	"	17	"	2
"	6	"	18	"	3
"	7	"	19 to v. 16	"	4
"	8	"	19 v. 16	"	5
"	9	"	20	2 PET.	1
"	10	"	21	"	2
"	11	"	22	"	3
"	12	"	23	1 JOHN	1
"	13	"	24	"	2
"	14	1 KINGS	1 to v. 28	"	3
"	15	"	1 v. 28	"	4
"	16	"	2 to v. 26	"	5
"	17	"	2 v. 26	2, 3 JOHN	
"	18	"	3	JUDE	
"	19	"	4	REV.	1
"	20	"	5	"	2
"	21	"	6	"	3
"	22	"	7	"	4, 5
"	23	"	8	"	6
"	24	"	9	"	7
"	25	"	10	"	8
"	26	"	11 to v. 26	"	9
"	27	"	11 v. 26	"	10
"	28	"	12	"	11
"	29	"	13	"	12
"	30	"	14	"	13
"	31	"	15	"	14
NOV.	1	"	16	"	15

FIRST YEAR.

CALENDAR.		MORNING.	EVENING.
NOVEM.	2	1 KINGS 17	REV. 16
"	3	" 18	" 17
"	4	" 19	" 18
"	5	" 20 to v. 22	" 19
"	6	" 20 v. 22	" 20
"	7	" 21	" 21
"	8	" 22 to v. 29	" 22
"	9	" 22 v. 29	PSALM 1
"	10	2 KINGS 1	" 2
"	11	" 2	" 3
"	12	" 3	" 4
"	13	" 4	" 6
"	14	" 5	" 7
"	15	" 6	" 8
"	16	" 7	" 9
"	17	" 8	" 10
"	18	" 9	" 11
"	19	" 10	" 12
"	20	" 11	" 13
"	21	" 12	" 14
"	22	" 13	" 15
"	23	" 14	" 16
"	24	" 15	" 17
"	25	" 16	" 18 to v. 24
"	26	" 17 to v. 24	" 18 v. 24
"	27	" 17 v. 24	" 19
"	28	" 18	" 20
"	29	" 19 to v. 20	" 21
"	30	" 19 v. 20	" 22 to v. 18
DECEN.	1	" 20	" 22 v. 18
"	2	" 21	" 23
"	3	" 22	" 24
"	4	" 23	" 25
"	5	" 24	" 26
"	6	" 25	" 28, 29
"	7	EZRA 1	" 30
"	8	" 3	" 31
"	9	" 4	" 32
"	10	" 5	" 33
"	11	" 6	" 34
"	12	" 7	" 35

FIRST YEAR.

CALENDAR.		MORNING.	EVENING.
DECEM.	13	EZRA 8 v. 21	PSALM 36
"	14	" 9	" 37 to v. 22
"	15	NEHEMIAH 1	" 37 v. 22
"	16	" 2	" 38
"	17	" 4 to v. 13	" 39
"	18	" 4 v. 13	" 40
"	19	" 5	" 41
"	20	" 6	" 44
"	21	" 8	" 45
"	22	" 9	" 46
"	23	" 10	" 47
"	24	" 13	" 49
"	25	MATTHEW 2	PSALM 42
"	26	PSALM 110 & 111	" 50
"	27	ESTHER 1	" 51
"	28	" 2	" 52
"	29	" 3	" 53, 54
"	30	" 4	" 55
"	31	" 5	" 56

SECOND YEAR.

CALENDAR.		MORNING.	EVENING.
JANUARY	1	ESTHER 6	PSALM 57
"	2	" 7	" 58
"	3	" 8	" 59
"	4	" 9 to v. 20	" 60, 61
"	5	" 9 v. 20	" 62
"	6	JOB 1	" 63
"	7	" 2	" 64
"	8	" 3	" 65
"	9	" 4	" 68 to v. 18
"	10	" 5	" 69 to v. 19
"	11	" 6	" 69 v. 19 & 70
"	12	" 7	" 70
"	13	" 8	" 71

SECOND YEAR.

CALENDAR.	MORNING.	EVENING.
JANUARY 14	JOB 9	PSALM 72
" 15	" 10	" 73
" 16	" 11	" 74
" 17	" 12	" 75
" 18	" 13	" 76
" 19	" 14	" 77
" 20	" 15	" 78 to v. 24
" 21	" 16	" 79
" 22	" 17	" 80
" 23	" 18	" 81, 82
" 24	" 19	" 83
" 25	" 20	" 85
" 26	" 21	" 86
" 27	" 22	" 88
" 28	" 23	" 89 to v. 19
" 29	" 24, 25	" 89 v. 19
" 30	" 26	" 90
" 31	" 27	" 91
FEBRUARY 1	" 28	" 92, 93
" 2	" 29	" 94
" 3	" 30	" 95
" 4	" 31	" 96
" 5	" 32	" 97
" 6	" 33	" 98
" 7	" 34	" 99
" 8	" 35	" 100
" 9	" 36	" 101
" 10	" 37	" 102 to v. 15
" 11	" 38	" 102 v. 15
" 12	" 39	" 103
" 13	" 40	" 104 to v. 15
" 14	" 41	" 104 v. 15
" 15	" 42	" 105 to v. 22
" 16	PROVERBS 1 to v. 20	" 105 v. 22
" 17	" 1 v. 20	" 106
" 18	" 2	" 107 to v. 31
" 19	" 3	" 107 v. 31 & 108
" 20	" 4	" 109
" 21	" 5	" 110, 111
" 22	" 6 to v. 20	" 112, 113
" 23	" 6 v. 20	" 114, 115

SECOND YEAR.

CALENDAR.		MORNING.	EVENING.
FEBRU.	24	PROVERBS 7	PSA. 116, 117
"	25	" 8	" 118
"	26	" 9	" 119 to v. 24
"	27	" 10	" 119 to v. 48
"	28	" 11	" 119 to v. 72
MARCH	1	" 12	" 119 to v. 96
"	2	" 13	" 119 to v. 120
"	3	" 14 to v. 16	" 119 to v. 144
"	4	" 14 v. 16	" 119 to v. 176
"	5	" 15 to v. 21	" 120, 121, 123
"	6	" 15 v. 21	" 124, 125, 126
"	7	" 16	" 128, 129, 130, 131
"	8	" 17 to v. 15	" 132, 133, 134
"	9	" 17 v. 15	" 135
"	10	" 18	" 136
"	11	" 19	" 137, 138
"	12	" 20	" 139
"	13	" 21 to v. 17	" 140, 141
"	14	" 21 v. 17	" 142, 143
"	15	" 23 to v. 22	" 144
"	16	" 23 v. 22	" 145
"	17	" 24	" 146, 147 to v. 11
"	18	" 25	" 147 v. 11 & 148
"	19	" 26	" 149, 150
"	20	" 27	MATT. 1
"	21	" 28	" 2
"	22	" 29	" 3
"	23	" 31	" 4 to v. 17
"	24	ECCLES. 1	" 4 v. 17
"	25	" 2	" 5 to v. 21
"	26	" 3	" 6 to v. 16
"	27	" 4	" 6 v. 16
"	28	" 5	" 7
"	29	" 6	" 8 to v. 18
"	30	" 7	" 8 v. 18
"	31	" 8	" 9 to v. 18
APRIL	1	" 9	" 9 v. 18
"	2	" 10	" 10
"	3	" 11	" 11
"	4	" 12	" 12 to v. 22
"	5	JEREMIAH 1	" 12 v. 22

SECOND YEAR.

CALENDAR.		MORNING.	EVENING.
APRIL	6	JEREMIAH 2 to v. 20	MATT. 13 to v. 31
"	7	" 2 v. 20	" 13 v. 31
"	8	" 3	" 14 to v. 22
"	9	" 4 to v. 19	" 14 v. 22
"	10	" 4 v. 19	" 15 to v. 21
"	11	" 5	" 15 v. 21
"	12	" 6	" 16
"	13	" 7 to v. 21	" 17
"	14	" 7 v. 21	" 18 to v. 21
"	15	" 8	" 19 to v. 16
"	16	" 9	" 19 v. 16
"	17	" 10	" 20 to v. 17
"	18	" 11	" 20 v. 17
"	19	" 12	" 21 to v. 23
"	20	" 13	" 21 v. 23
"	21	" 14	" 22 to v. 23
"	22	" 15	" 22 v. 23
"	23	" 16	" 23 to v. 25
"	24	" 17	" 23 v. 25
"	25	" 18	" 24 to v. 29
"	26	" 19	" 24 v. 29
"	27	" 20	" 25 to v. 31
"	28	" 21	" 25 v. 31
"	29	" 22	" 26 to v. 36
"	30	" 23	" 26 v. 36
MAY	1	" 24	" 27
"	2	" 25	" 28
"	3	" 26	HEBREWS 1
"	4	" 27	" 2
"	5	" 28	" 3
"	6	" 29	" 4
"	7	" 30	" 5
"	8	" 31	" 6
"	9	" 32	" 7
"	10	" 33	" 8
"	11	" 34	" 9
"	12	" 35	" 10
"	13	" 36	" 11
"	14	" 37	" 12
"	15	" 38	" 13
"	16	" 39	MARK 1

SECOND YEAR.

CALENDAR.		MORNING.		EVENING.	
MAY	17	JEREM.	40	MARK	2
"	18	"	41	"	3
"	19	"	42	"	4 to v. 26
"	20	"	43	"	4 v. 26
"	21	"	44	"	5 to v. 21
"	22	"	45, 46	"	5 v. 21
"	23	"	47	"	6 to v. 30
"	24	"	48 to v. 25	"	6 v. 30
"	25	"	48 v. 25	"	7 to v. 24
"	26	"	49 to v. 23	"	7 v. 24
"	27	"	49 v. 23	"	8 to v. 27
"	28	"	50 to v. 21	"	8 v. 27
"	29	"	50 v. 21	"	9 to v. 30
"	30	"	51 to v. 35	"	9 v. 30
"	31	"	51 v. 35	"	10 to v. 32
JUNE	1	"	52	"	10 v. 32
"	2	LAMEN.	1	"	11
"	3	"	2	"	12 to v. 28
"	4	"	3 to v. 37	"	12 v. 28
"	5	"	3 v. 37	"	13
"	6	"	4	"	14 to v. 26
"	7	"	5	"	14 v. 26
"	8	EZEKIEL	1	"	15
"	9	"	2	"	16
"	10	"	3	ROMANS	1
"	11	"	6	"	2
"	12	"	7	"	3
"	13	"	13	"	4
"	14	"	14	"	5
"	15	"	18 to v. 19	"	6
"	16	"	18 v. 19	"	7
"	17	"	33 to v. 21	"	8
"	18	"	33 v. 21	"	9
"	19	"	34	"	10
"	20	DANIEL	1	"	11
"	21	"	2 to v. 24	"	12
"	22	"	2 v. 24	"	13
"	23	"	3	"	14
"	24	"	4	"	15
"	25	"	5	"	16
"	26	"	6	LUKE	1 to v. 39

SECOND YEAR.

CALENDAR.		MORNING.		EVENING.	
JUNE	27	DANIEL	7	LUKE	1 v. 39
"	28	"	8	"	2 to v. 40
"	29	"	9	"	2 v. 40
"	30	"	10	"	3
JULY	1	"	11	"	4
"	2	"	12	"	5
"	3	HOSEA	1	"	6 to v. 20
"	4	"	2	"	6 v. 20
"	5	"	3	"	7 to v. 36
"	6	"	4	"	7 v. 36
"	7	"	5	"	8 to v. 26
"	8	"	6	"	8 v. 26
"	9	"	7	"	9 to v. 37
"	10	"	8	"	9 v. 37
"	11	"	9	"	10 to v. 25
"	12	"	10	"	10 v. 25
"	13	"	11	"	11 to v. 29
"	14	"	12	"	11 v. 29
"	15	"	13	"	13
"	16	"	14	"	14
"	17	JOEL	1	"	15
"	18	"	2 to v. 15	"	16
"	19	"	2 v. 15	"	17 to v. 20
"	20	"	3	"	18 to v. 31
"	21	AMOS	1	"	18 v. 31
"	22	"	2	"	19 to v. 28
"	23	"	3	"	19 v. 28
"	24	"	4	"	20
"	25	"	5	"	21
"	26	"	6	"	22 to v. 31
"	27	"	7	"	22 v. 31
"	28	"	8	"	23
"	29	"	9	"	24
"	30	OBADIAH		1 COR.	1
"	31	JONAH	1	"	2
AUGUST	1	"	2	"	3
"	2	"	3	"	4
"	3	"	4	"	5
"	4	MICAH	1	"	6
"	5	"	2	"	7
"	6	"	3	"	8

SECOND YEAR.

CALENDAR.		MORNING.		EVENING.	
AUGUST	7	MICAH	4	1 Cor.	9
"	8	"	5	"	10
"	9	"	6	"	11
"	10	"	7	"	12
"	11	NAHUM	1	"	13
"	12	"	2	"	14
"	13	"	3	"	15
"	14	HAB.	1	"	16
"	15	"	2	JOHN	1 to v. 29
"	16	"	3	"	1 v. 29
"	17	ZEPH.	1	"	2
"	18	"	2	"	3 to v. 22
"	19	"	3	"	3 v. 22
"	20	HAGGAI	1	"	4
"	21	"	2	"	5
"	22	ZECHAR.	1	"	6 to v. 22
"	23	"	2	"	6 v. 22
"	24	"	3	"	7 to v. 32
"	25	"	4	"	7 v. 32
"	26	"	5	"	8 to v. 21
"	27	"	6	"	8 v. 21
"	28	"	7	"	9
"	29	"	8	"	10 to v. 22
"	30	"	9	"	10 v. 22
"	31	"	10	"	11 to v. 30
SEPTEM.	1	"	11	"	11 v. 30
"	2	"	12	"	12 to v. 20
"	3	"	13	"	12 v. 20
"	4	"	14	"	13
"	5	MALACHI	1	"	14
"	6	"	2	"	15
"	7	"	3	"	16
"	8	"	4	"	17
"	9	ISAIAH	1	"	18
"	10	"	2	"	19
"	11	"	3	"	20
"	12	"	4	"	21
"	13	"	5	2 Cor.	1
"	14	"	6	"	2
"	15	"	7	"	3
"	16	"	8	"	4

SECOND YEAR.

CALENDAR.		MORNING.		EVENING.	
SEPTEMBER.	17	ISAIAH	9	2 Cor.	5
"	18	"	10 to v. 20	"	6
"	19	"	10 v. 20	"	7
"	20	"	11	"	8
"	21	"	12	"	9
"	22	"	13	"	10
"	23	"	14	"	11
"	24	"	15	"	12
"	25	"	16	"	13
"	26	"	17	ACTS	1
"	27	"	18	"	2
"	28	"	19	"	3
"	29	"	20, 21	"	4 to v. 23
"	30	"	22	"	4 v. 23
OCTOBER	1	"	23	"	5 to v. 17
"	2	"	24	"	5 v. 17
"	3	"	24	"	6
"	4	"	25	"	7 to v. 30
"	5	"	26	"	7 v. 30
"	6	"	27	"	8 to v. 26
"	7	"	28	"	8 v. 26
"	8	"	29	"	9 to v. 23
"	9	"	30	"	9 v. 23
"	10	"	31	"	10 to v. 34
"	11	"	32	"	10 v. 34
"	12	"	33	"	11 to v. 19
"	13	"	34	"	11 v. 19
"	14	"	35	"	12
"	15	"	36	"	13 to v. 14
"	16	"	37	"	13 v. 14
"	17	"	38	"	14 to v. 19
"	18	"	39	"	14 v. 19
"	19	"	40	"	15
"	20	"	41	"	16 to v. 14
"	21	"	42	"	16 v. 14
"	22	"	43	"	17 to v. 14
"	23	"	44	"	17 v. 16
"	24	"	45	"	18 to v. 18
"	25	"	46	"	18 v. 18
"	26	"	47	"	19 to v. 21
"	27	"	48	"	19 v. 21

SECOND YEAR.

CALENDAR.		MORNING.		EVENING.	
OCTOBER	28	ISAIAH	49	Ac	20 to v. 17
"	29	"	50	"	20 v. 17
"	30	"	51	"	21
"	31	"	52	"	22
NOVEMB.	1	"	53	"	23
"	2	"	54	"	24
"	3	"	55	"	25
"	4	"	56	"	26
"	5	"	57	"	27 to v. 21
"	6	"	58	"	27 v. 21
"	7	"	59	"	28 to v. 17
"	8	"	60	"	28 v. 17
"	9	"	61	GALAT.	1
"	10	"	62	"	2
"	11	"	63	"	3
"	12	"	64	"	4
"	13	"	65	"	5
"	14	"	66	"	6
"	15	1 SAM.	1	EPHES.	1
"	16	"	2	"	2
"	17	"	3	"	3
"	18	"	4	"	4
"	19	"	5	"	5
"	20	"	6	"	6
"	21	"	7	PHILIP.	1
"	22	"	8	"	2
"	23	"	9	"	3
"	24	"	10	"	4
"	25	"	11	COLOS.	1
"	26	"	12	"	2
"	27	"	13	"	3
"	28	"	14 to v. 24	"	4
"	29	"	14 v. 24	JAMES	1
"	30	"	15	"	2
DECEMB.	1	"	16	"	3
"	2	"	17 to v. 30	"	4
"	3	"	17 v. 30	"	5
"	4	"	18	1 JOHN	1
"	5	"	19	"	2
"	6	"	20	"	3
"	7	"	31	"	4

SECOND YEAR.

CALENDAR.		MORNING.	EVENING.
DECEMB.	8	2 SAM. 1	1 JOHN 5
"	9	" 5	2, 3 JOHN
"	10	JOSHUA 1	REVEL. 1
"	11	" 2	" 2
"	12	" 3	" 3
"	13	" 4	" 4, 5
"	14	" 5	" 6
"	15	" 6 to v. 12	" 7
"	16	" 6 v. 12	" 8
"	17	" 7 to v. 16	" 9
"	18	" 7 v. 16	" 10
"	19	" 8 to v. 14	" 11
"	20	" 8 v. 14	" 12
"	21	" 9	" 13
"	22	" 10 to v. 15	" 14
"	23	" 10 v. 15 to 28	" 15
"	24	" 22 to v. 21	" 16
"	25	Ps. 45 & Isa. 9 to v. 8	LUKE 2 to v. 38
"	26	JOSHUA 22 v. 21	REVEL. 17
"	27	" 23	" 18
"	28	" 24 to v. 19	" 19
"	29	" 24 v. 19	" 20
"	30	EXODUS 20	" 21
"	31	ECCLES. 12	" 22

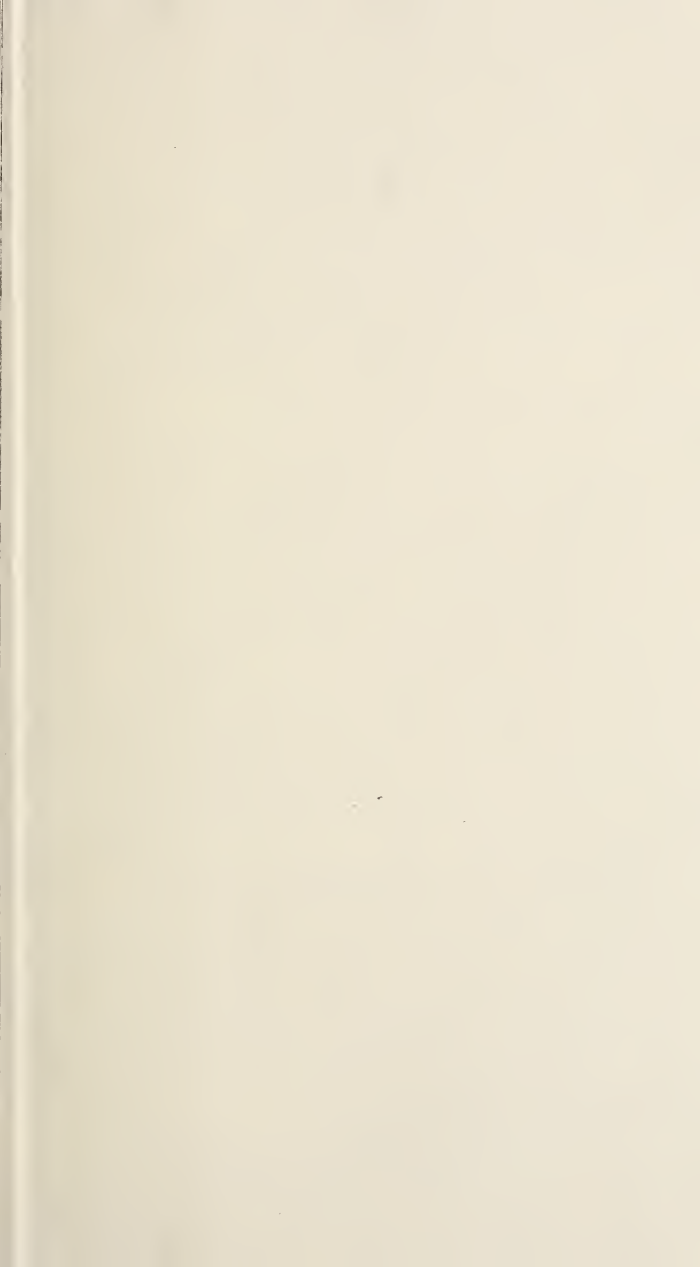












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